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Happy New Year

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Cover—Sequoia National Park, Calif., by Josef Muench

Monthly Thoughts

BY CHARLES FILLMORE

To Be Used from January 20 to February 19

Illumination: I am one with the ever-unfolding, ever-renewing Spirit of divine knowing, and I am illumined.

Prosperity: I am renewed in my consciousness of God's bounty to me and to all men, and I am abundantly blessed.

Healing: I am renewed in the Spirit of my mind, and have put on the new man of health and wholeness in Christ.

For instructions about these thoughts turn to page 48

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The New Year

from the writings of

CHARLES FILLMORE

WE BEGIN the new year with our usual joy and Christmas smile, and with the inner conviction that as we hew closer to the ine all things will work together for our good, and o the glory of God.

We review the fundamental principles on which we are building our life, and declare that our feet are planted on the firm foundation rock of Truth.

Notwithstanding the oft repeated testimony of many persons who have interviewed our war lords, and pronounced them men with darkened minds—insane, many consider them criminals and affirm their destruction. The thought that they are possessed with the belief that the world can be conquered by force shows that they are unbalanced. Jesus would say, "He hath a demon." In their way they are smart and try to inoculate their people with their insane

thoughts of conquest. Psychologists tell us that so-called brilliancy is often found in those who have concentrated on some one thought until it has broken down the mental balance and made periodic maniacs of the men.

Emerson tells how kings totter on their thrones when one man voices an idea whose time has come. The insane Crusaders that moved waves of armies to Jerusalem, even hordes of little children, had their inception in Peter the Hermit, who rode a little mule up and down Europe crying, "God wills it!" Trained metaphysicians have a vivid realization in the silence of the radiation and mental impact of these psychic waves. Unless the mind is charged with a higher consciousness, even that of Christ, there is danger of inoculation and a certain hypnotic obedience to the supermental drive.

So we must conclude that some of our war lords are insane and that they have temporarily inoculated some of their people with their maniacal mesmerism. Many wise men, viewing our mental status as a race, have said that we are all more or less insane. We have departed from the divine standard of thought and "see in a mirror, darkly." However we have implanted within us certain innate principles of conduct that we know must be maintained in our intercourse with our fellows, and whoever departs from those principles is either a maniac or an outlaw. We restrain both outlaws and maniacs in institutions but apply different methods of discipline, and there is always hope of reform or healing, no matter how desperate the case may seem.

So in the case of the war lords, they should be

eated as those who have lost their moral balance nd are adrift on a psychic sea.

Now that we are satisfied that the war lords have ursed the idea of world dominion through force f arms until it has demoralized them and through hem their people, what are we who know the power f prayer going to do about it? We are going to do ist what we have been doing: pray for peace.

This does not mean that we are going to cry peace, peace; when there is no peace," or beg God o restore peace, leaving the sources of war unhanged. We must realize that war resulted from ertain ideas and that these ideas must be dealt with. War lords are the victims of insane logic and false easoning, and it is the destructive thought dynamite hat flares from these sources that we should seek to nake harmless. We should refrain from praying for he destruction of these war lords or asking God to execute His vengeance upon them or their satellites. We must fill our heart and mind with the forgiving ove of Jesus Christ and with Him pray, "Father, forgive them; for they know not what they do."

By cultivating the love of God in our thoughts and in our heart we shall establish an atmosphere of love that will dissolve the destructive darts of enmity and hate that are making desolate the world.

Bible prophets and those learned in other lines of prophetic research agree that we are in the closing years of a cycle in which certain human ideas have been dominant. Nor is this conviction confined to the esoteric cults. Secular writers in large numbers are telling us that old things are passing away so rapidly that we are all compelled to take

notice and be prepared for the ushering in of a new civilization. Most of them see a world federation so welded together in the bonds of permanent peace that war will never again be possible.

Will our prayers shorten the belief in war? There are many prophets on this score, those who interpret the inches of the Great Pyramid and those who read the signs written in the stars. However they agree that the end will come within the next few years. The unanimity on this point of scores of prophetic writers proves that there is a universal mind from which their ideas are derived, and that it is not guesswork but true inspiration.

God in every age inspires those who seek Him, and this age is no exception. All over the world men and women are talking to God, and they are studying the Bible to find confirmation of their messages.

Christian metaphysicians, those who study the realm of ideas and their mental voltage, pray quite differently from the old-line Christians. We count of slight value the conventions, the resolutions, and the wordy prayers for peace of those to their personal God. The destructive thoughts of maniacal men have charged the mental ether of the whole world. They use trained occultists to bombard the race thought of every nation on earth with the blitz of their invincibility. These mental blasts are followed by trained armies that carry out the mental suggestions.

Our prayers for peace are not contentious or aggressive. We follow the injunction of Jesus to go into the closet within and close the door; then pray to the Father in secret. When one attains this ability

) make mental contact with the Father, with creative pirit, one's thought force is increased tremendously, nd more is accomplished in a few moments than ı a lifetime of prayers to be "seen of men."

The "elect," whose prayers Jesus said would horten this period of turmoil and destruction, are hose who understand and use this secret prayer. They do far more than beg God to stop a war; they piritually bombard the mental walls of race hatred nd destruction. Love is the force that shatters all hought waves that oppose the reign universal of he God of Peace.

In the language of Paul, "our wrestling is not ıgainst flesh and blood, but against the principalities, ıgainst the powers, against the world-rulers of this darkness, against the spiritual *hosts* of wickedness in the heavenly *places*."

"Our Father Who Art in Heaven"

Audrey Winslow

It is to Thee we bring our prayer, because
Thou art Thyself the kingdom and its laws;
Thou art the love, supply, the Truth to free;
Whatever good we ask, Thou art. To Thee
We pray, for only Thou art power, and hence
Fulfillment rests on Thy omnipotence.
Since Thine the good, the works, the power, the plan,
To Thee the honor and the praise. Amen.

Peace Begins at Home

CLARA BERANGER

CHAPTER ONE

Overcoming Our Common Faults

THE GREAT DESIRE of individuals in every country of the world is for peace and security. Once again we have discovered that the cessation of war does not automatically mean the establishment of peace.

Within a wide circle of acquaintances and friends, I have found that the only persons who have achieved true inner peace and serenity are those who believe in God and try to live according to the moral principles embodied in the Bible. They recognize the truth that peace begins at home. They know that in order to extend peace from the home to the world they must cultivate habits that create peace. At the same time they must free themselves from old habits that cause inharmony and dissension.

Because I believe that every one of us can and should be a link in the chain of world peace, I have attempted to set forth in these articles certain common human faults and to present the spiritual means by which they can be changed to character traits conducive to individual and world well-being.

According to the latest figures, there are about six hundred million persons in the world who call themselves Christians. Some are Catholic, some are Protestant, and there are still others who consider

ıemselves Protestant although they are not regular ɔmmunicants. In addition to Christians, there are ver fifteen million Jews, from whose early religion hristianity is derived. The word Christian, applied rst to the disciples of Jesus at Antioch, has come ɔ mean any person professing belief in or following he teachings of Jesus.

Yet how many who call themselves Christians ruly follow the teachings of Jesus or attempt to exmplify them in daily living? How many unswervngly live up to the ethical principles embodied in the Sermon on the Mount? How many follow the soial laws and moral ideals set forth by Moses and amplified by the prophets and psalmists? Even among those who would not think of breaking any of the Ten Commandments, who believe in the moral codes of Moses and Jesus, there are many who digress from the path of spiritual living in ways that may seem unimportant but that reveal either a misunderstanding of religious principles or a careless disregard for them. This was true in the times of the prophets, who repeatedly exhorted their people to forsake their evil ways and return to goodness. And Jesus said to His apostles, "Why call ye me, Lord, Lord, and do not the things which I say?"

Throughout the brutality and horror of World War II the vision and hope of world peace gave us courage to endure unprecedented sacrifice and misery. During the war, millions of persons all over the world prayed constantly for the cessation of hostilities, which to them meant peace. But the peace that Jesus referred to when He said, "Peace I leave with you; my peace I give unto you," means more

than the absence of war. It means day-by-day living in peace. Lasting peace will never be achieved until the things that make for war are rooted out of men's minds and hearts.

It is a truism that individuals make communities, communities make nations, nations make the world. Before peace can come to the world it must first be developed in the individual heart and shine forth in the individual life. Peace is not something that can be handed to us by politicians or military leaders; it is a state of mind that each and every one of us must learn to attain. The phrase "we must earn the peace" is more than five words; it means applying to a period free from war the same courage, the same desire to serve country, neighbor, and God; the same self-transcending compassion and love that is demonstrated so nobly during wartime.

The future of the world is an individual responsibility. As individuals we cannot sit apart in the belief that we need do nothing. Neither can we shift our responsibility to some other person or persons, or to an organization that we consider better suited for the work than we feel ourselves to be. Although each of us is only an infinitesimal part of the whole, it will take all of us working individually and collectively to bring about lasting peace on earth. The principle of individual responsibility for the whole was aptly expressed by Epictetus in the first century after Christ: "You are a citizen of the universe, and a part of it; not a subordinate, but a principal part. . . . What then does the character of a citizen imply? To hold no private interest; to deliberate of nothing as a separate individual, but rather like the hand or

he foot, which, if they had reason, and compre-
hended the constitution of nature, would never pur-
ue, or desire, but with a reference to the whole."

"Boldly make a desperate push, man . . . for
prosperity, for freedom, for magnanimity. . . . Dare
o look up to God, and say, 'Make use of me for the
future as Thou wilt.' "

To our sorrow, we know that the cease-fire orders
of 1945 have not resulted in peace. A glance at the
daily newspapers reveals a world still in chaos, with
men and nations still full of selfish interests, fears,
ust for power, and hatred. The world as a whole has
not yet learned that only by obeying the command-
ments to love God and our neighbor as ourself can
the things that make for peace—selflessness, cour-
age, tolerance, understanding, and love—eradicate
the things that make for war.

Today, as in every age, there is a minority of
people who understand the necessity for spiritualiza-
tion of the world. Religious leaders of all faiths
preach that abiding happiness and peace can be
enjoyed only by individuals living the spiritual life
through consecrating themselves to an ideal higher
than the satisfaction of physical or material desires,
through performing service to humanity and to God.
Living the spiritual life in an age of materialism is
not an easy task but it requires constant work in
overcoming old race habits of thought, speech, and
action. Yet, if the desire for a change not only in
our own life but in the condition of the world is
strong enough, we can, through faith in God and
His ever-available help, so strengthen our spiritual
powers that we shall be able to live serenely and

happily in a stable, peaceful world.

Not many persons are fortunate enough to receive that inner illumination which gives instant realization of the Presence of God and converts the receiver to a consistently good and spiritual life. For the average man conversion to a belief in God means an understanding of his highest spiritual potentiality and a strong desire for regeneration, followed by the gradual surrender of bad human habits and the development of good habits. Like Jacob, whose first aspirations were for material success but who dreamed of a ladder set on earth and reaching to heaven, most human beings have to climb slowly, step by step, out of a morass of materialism into the rich full life of Spirit. Jacob is a symbol of the struggling man who steadfastly and courageously works to overcome human faults so that he may reach the highest peak of spirituality.

Every man has to solve for himself the problem of his relationship to God. Every man has to live his own life in Spirit. Every man has to wrestle with earthly temptations and to climb slowly and gradually out of darkness into light. In order to achieve spiritual perfection man has to concentrate all his energies on the task of overcoming his human faults. The prophet Isaiah said, "Thou shalt be called by a new name, which the mouth of Jehovah shall name." And in The Revelation of John, Jesus said: "To him that overcometh, to him will I give . . . a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it. . . . and I will give him the morning star."

In Biblical times a name was a symbol for the

nature or quality of a person, place, or deity. Personal characteristics sometimes determined the name given a child at birth: Esau "came forth red, all over like a hairy garment," and his name means "hairy, rough, shaggy"; Jacob was born with his hand holding Esau's heel, and his name means "heel catcher"; Laban means "white." A change in the person's character or nature in later life often seemed to demand a change in his name. Thus, Jacob became Israel, meaning "who prevails with God." The account in the 16th chapter of Matthew tells how Jesus asked Simon who He was, and Simon answered, "Thou art the Christ, the Son of the living God." Whereupon Jesus called him blessed and said, "And I also say unto thee, that thou art Peter, and upon this rock I will build my church." Peter is a translation of the Greek word Cephas, meaning "rock."

It is only as we overcome our transgressions and live up to our highest ideals that we become worthy of a new name. Learning to rely on God's power instead of our own personal will helps us overcome our worldly faults and quickens our spiritual development. Setting our personal will above God's will prevents the growth of the spirit. To recognize the divine Spirit, which dwells in each one of us, but to fail to work with it is the unforgivable sin.

Just what do we mean by sin? It is defined as a transgression of the divine law and an offense against God, as a violation of some religious or moral principle or of some standard of taste or propriety. Being a transgression, a violation of some law or principle, is not a thing in itself, not a quality, but a lack of will or ability to [illegible]

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qualities. It is not a principle but a departure from a principle, which by the immutable law of sowing and reaping carries within itself its own punishment.

When we know a principle to be right and fail to live up to it, we are committing a sin against ourself. It may be a comparatively minor infraction, such as yielding to the temptation to overeat, which probably harms no one but ourself. Yet because overeating is a disregard of the principle of temperance, it brings the punishment of physical discomfort, perhaps even physical disease. The greater the transgression, the heavier the penalty.

In his Epistle to the Romans, Paul said: "The wages of sin is death; but the gift of God is eternal life in Christ Jesus our Lord." Paul did not mean death of the physical body but of the moral sense that accompanies the spirit of life. When we depart from the line of thought or action prompted by the voice of Spirit within us, whether it be a small fault of self-indulgence or a major act of immorality, we are violating a moral principle and, sooner or later, must suffer the consequences. The source of every transgression, every violation of a moral law is self-will, a following of what we will for ourself rather than of what God wills for us.

We cannot hope to grow spiritually until we rid ourself of the little failings or big errors that come from following the dictates of personal will. God gave us freedom of will, the power to decide whether we want the happiness and peace that result from following His way or the unhappiness and restlessness inherent in the human way. Happiness is the primary goal of all human beings. This has been so

since man was created. We can achieve and hold happiness here and now by starting to discover in what ways we have disregarded the will of God. And we can set to work to correct our transgressions, to erase their consequences from our life. We can so change our nature that a new name will be ours. We can come out of the darkness and receive the morning star.

How? By an honest attempt to understand ourself and by an admission of our mistakes. Recognition of an error is the first step toward its correction. Jesus said, "Cleanse first the inside of the cup and the platter, that the outside thereof may become clean also." It will not help us to make a fine show of spirituality and speak brave words of faith if we continue to hold onto our transgressions. Jesus repeated the same thought in different words, "And no man putteth new wine into old wine-skins; else the wine will burst the skins, and the wine perisheth and the skins." He meant, I believe, that it is necessary for us to rid our mind of evil thoughts, so that it can become a clean habitation for good thoughts.

Our first discovery of spiritual Truth is like new wine, stimulating in its immediate effect. We drink it in eagerly, without stopping to consider whether the receptacle into which we pour it is fit for so glorious a treasure. We do not take time to cast out the old bottle and acquire a new one. This is one reason that so many of us fail to receive the good we desire.

If we are to grow spiritually, to profit by the new wine of spirit, we should be certain that the

bottle into which we pour it is clean and new. We should concentrate all our energy on the elimination of habits of self-will and the building up of new habits consistent with the promptings of our inner moral sense. In both the erasure of old and the development of new habits we can at all times and in all places have the help of God. If we go to Him in meditation and prayer with a strong desire to erase bad habits and build up good ones and with a steady faith that God hears us, our words will not return to us void. Isaiah expressed it, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The perfection that Jesus preached as the ideal of human endeavor means a lifetime of effort, of frequent backslidings, of steady courage to rise up and try again. As much as we long for understanding and demonstration, we are hampered by old habits of doubt and fear, old temptations, old race influences. If we quietly recognize that it may take time to reach spiritual majority and that the process may involve a slow gradual advance, we shall not be turned aside by discouragement or doubt, but shall continue to pray without ceasing, with confidence that our prayers are being answered.

"Commit thy way unto Jehovah;
Trust also in him, and he shall bring it to pass"

is the simple direction given by the Psalmist.

Instructing His apostles, Jesus said, "Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven." By use

of the word become, which implies a growing, Jesus revealed His understanding that, although we must change and achieve the purity of heart and perfect faith natural to a child, we cannot accomplish it all at once. For the average adult, whose native purity has been obscured by years of ungodlike thinking and acting, conversion is a process of gradual growth and development.

Consistently to follow the will of God means constant surrender of self-will. Most of us know in what ways we transgress against the spirit of good; and if we seek to live the spiritual life, we try to change our ways and erase our mistakes. Old habits have worn grooves in our subconscious mind that are comparable to markings on a phonograph record. The disc plays back the recorded lines over and over again until the tracings are worn off or the record is broken. We know that the Truth student investigating mental processes seeks to bring to light various disorders, neuroses, or obsessions, which are the recordings made on the subconsciousness by old instincts and desires and which frequently affect a person without his conscious awareness of them. The object of such investigation is to bring these hidden records out into the open and through spiritual treatment to direct the old desires into new channels to help in the creation of a new emotional pattern.

In spite of religious faith and understanding of moral truth, our actions frequently fall below our ideals, largely because we have not cleansed the subconscious mind of old habits and impressions nor consciously redirected our false desires. We can erase the grooves that old faults have made in our

subconsciousness by faithfully and steadily using our conscious mind to give directions to our thoughts. The subconscious mind not only receives orders from the conscious mind but acts upon them. It is our duty, therefore, to give the right orders, to use the creative power of the conscious mind to wipe away the old wrong markings on the sensitive wax of our subconsciousness, and to make new lines so deep they can never be erased. Only in this way can we develop a nature worthy of our divine birthright. And we can pray without ceasing:

"Clear thou me from hidden *faults.*
Keep back thy servant also from presumptuous *sins;*
Let them not have dominion over me."

A good plan is to work on getting rid of one fault at a time; for by working on one specific fault, we direct the power that is ours by divine right to one focus and gain strength from the concentration of mental energy.

Each of the following eleven articles particularizes a common human fault and attempts to set forth the spiritual way by which it can be overcome. If we appraise ourself and are aware of bad habits that have worn a groove in our subconscious mind, we can erase the lines of the groove and create new lines of good habits by steady affirmations of the particular good we wish to achieve. We can reverse every bad habit to its opposite good. We can always find in the Bible beautiful words that will be helpful to us during our periods of meditation and prayer.

TO BE CONTINUED

Be Still and Know

L. STEVENS HATFIELD

"And when there was made a great silence, he spake unto them."

Stillness, quietness comes from a realization of the presence of Christ indwelling. The noises of the world about us cease to disturb us when we know we have Christ the spirit of quietness within us. No person, no thing, no circumstance can interfere with our peace when we know that we live in the presence of His peace. We find in Him the quietness that bespeaks something heavenly. In this stillness, we find our divine self and our innate power. In the silence of Christ, we find the quietness of our own soul. We find the stillness that gives us a sense of Spirit power. We discover within us a power that is mightier than anything in the world about us.

Stillness gives us command of our life. We learn to direct our attention away from that which disturbs us and to direct it toward that which promises harmony and power.

To know the worth of stillness and to practice it frequently is to know continual unity with the limitless blessing of Christ. When problems call for more wisdom, judgment, faith, or strength than previous needs have tapped, we can through prayerful stillness reach deep into the mind of God and find the very thing we desire. When we cease looking without for our good and look within (centering all the

strength of our faith in God) we find peace, we find the answer to all our questions, the solution to all our problems.

"In quietness and in confidence shall be your strength."

If you have been racking your brain trying to arrive at some decision, quietly put your trust in God's wisdom and give Him a chance to show you what is right. If you have been trying to overcome some difficulty, stop trying so hard, turn to God and in the stillness of His presence trust Him to show you the way.

"Thou wilt guide me with thy counsel."

There are times in everyone's life when relationships and circumstances seem to become so complicated that he does not know which way to turn. Now is the time to keep reminding ourself that there is a way, a right and good way and that God will show us this way when we still our mind and fill our heart with faith and give the Spirit of God opportunity to point out the way that is wise, generous, loving. Our part is always to still our mind, to fill our heart with faith, and let God point the way.

"Commit thy way unto Jehovah;
Trust also in him, and he will bring it to pass."

We never need argue in the face of opposition. We take our stand that God is love and peace and harmony and strength, that He makes all things right. We hold fast to Truth as we know it.

"Whatsoever things are lovely . . . think on these things."

We deny all negative destructive thoughts, we become still and know and the realization of God's

presence brings joy and light and understanding into our whole being.

Whenever you are faced with circumstances that seem to be greater than your ability to cope with them, turn within to the Spirit of God and your strength will be renewed. In every situation whether it be difficult or harmonious make it a practice to realize that in the stillness is an answer to every problem, the blessed assurance of God's ever-present, ever-available help. In every situation, be relaxed and poised in mind and body. "Be still, and know that I am God." *I, within you, am God in whom all things are possible. I within you am the selfsame Spirit that resurrected Jesus. No matter what your needs may be, I am what you seek.*

Whenever you are called upon to face a situation that in prospect seems to be difficult you can meet it and overcome it by becoming still and directing your thoughts. By letting go of fearful thoughts and placing your trust in God, you can deprive every situation of its menacing appearance and your fear of it will disappear. There is nothing in all the world that you cannot face and overcome through the power of Spirit within you.

Periods of silence are essential to the growth of the soul. From the quiet times we renew our strength. Out of contemplation confidence is born. In the silence we rise to our true stature. In the silence we are strengthened and healed.

Nothing gives inner calm and outer poise as surely as the consciousness of God's indwelling presence. Tempers and tensions are eased and dissolved through turning to the Spirit of calm that is

the true central core of your being. You can turn to God anywhere at any time. You can reach Him as swiftly as your thought can turn to Him. You need only affirm, "Be still, and know that I am God," and realize that there is nothing too great for God, no situation that is beyond His blessing. It does not matter what your need is, how great or how apparently trivial, God is your answer.

"God is . . . a very present help in trouble."

The quickest and surest way to obtain good results in your life is to take your mind off your problem and fix it upon God. No matter how urgent your need, think of His presence not the need and your good will be established.

There is power in stillness. Even the boisterous winds and angry waves were stilled by Jesus' quiet words, "Peace, be still."

When you are disturbed by impatience or irritation because of circumstances or the actions of another person say to yourself, "Be still!" Repeat it over and over silently until its Truth possesses you. You will feel tranquillity replacing impatience, the very circumstances will begin to change, the peace of God that passes all understanding will pour into your soul for trust in God is the highest form of relaxation.

If you feel burdened or bound, if you feel that you are balked in your progress by other persons or by some situation seemingly beyond your control, become still and realize that the Christ Spirit of freedom is in you and that it can overcome any obstacle. If you are tense, find out what thoughts are causing the tension. Correct your thinking. Cease

to resist the actions of other persons. Stop feeling quarrelsome. Cease to be antagonized by what others say. Whatever the problem take the stand that it is already solved in Spirit. Accept the infinite peace of God. Be still. Let His peace and serenity pervade your heart and give you harmony and emotional stability. Think often of Christ within you as your strength. The practice of the silence will help you to remain calm and poised under any and all circumstances.

"Surely I have stilled and quieted my soul."

"Yield yourselves unto Jehovah, and enter into his sanctuary."

"Let the peace of Christ rule in your hearts."

"Rest, and be still."

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Unity School of Christianity
Lee's Summit, Missouri

(18 miles southeast of downtown Kansas City, Missouri)

Come Ye Apart

RUTH BARRICK GOLDEN

JESUS, THE MASTER of prayer and victorious living, gave us this instruction: "Enter into thine inner chamber, and having shut thy door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee."

Jesus recognized the need for periods of quietude, mental as well as physical relaxation—withdrawing alone into the place of inspiration—in developing the spiritual consciousness. On one occasion, "After he had sent the multitudes away, he went up into the mountain apart to pray." Throughout His ministry, Jesus daily went apart to pray and meditate.

All religious leaders recognize the need for quiet meditation and prayer. Science recognizes the need of the human mind and body for periods of rest. It has been found that small children in elementary schools must have rest periods between the hours of study and play. In modern factories, it has been demonstrated that workers do more and better work per man hour when provided a place and opportunity for pleasant relaxation during the noon hour.

I have a friend, a Truth student, who works in an office with clattering typewriters, and her job is both physically and mentally tiring. She goes to a modest little restaurant for her lunch every day. "There's a piano, but no one plays it at noon; so I slip back and play softly for a few minutes," she says. "The

ther patrons seem to enjoy the music, and it gives ne a 'quiet time,' without the necessity of speaking o anyone while I go through my noonday affirmaions and prayer. I then go back to the noise of the office refreshed and renewed, as if I'd been for a brisk swim."

"Before dressing each morning, I listen to a radio program of organ music to accompany my morning devotions," says a schoolteacher. "It quickens my spiritual consciousness as I pray and gives me strength and inspiration for the day's duties." Even so small a thing as this partakes of the coming 'apart to pray."

A busy friend of mine, a man of many interests, says he finds his strength and inspiration in his morning walk among his flowers. "A flower is like a prayer," he says. "I look into the heart of a beautiful red rose, and it assures me of the oneness and rightness of all things in a world that sometimes seems pretty shaky. When I breathe the clean fresh air and the fragrance of my roses, God's presence comes alive in my soul, and I know that nothing—certainly not the seeming power of military might—is more abidingly real than the beauty and purity of these flowers. The vision of a single red rose keeps my faith glowing and inspires me to try to bring more beauty into the lives of those about me. I know that God walks in gardens, because He 'walks in mine.' "

We recall that Jesus went alone to pray in a garden when He, too, needed strength and courage. And each of us can find a moment alone with nature—by looking at a lovely rose in bloom, by step-

ping outside to look up at the stars for a few moments before retiring, or by standing before an open window and watching the movement of the leaves of a tree in the early morning as we breathe deeply of God's ever-renewing fresh air. There is something about the sight of a blooming flower or a trembling leaf—or even a bare branch, which, we know, will come to life again in the spring—that sets the soul in tune with the universe, and with God.

Most of us are familiar with stories of outstanding persons in the business world who attest to the fact that they must have a few minutes relaxation and quiet during the strenuous day's work. Older readers will recall that the late John D. Rockefeller, Sr., the famous philanthropist, invariably had his thirty-minute nap-and-prayer time at noon in a back office, where no one was allowed to disturb him. He was an eminently successful man who amassed a great fortune, and he lived to an active old age, in spite of a supposedly serious physical ailment.

On a radio program recently, the story was told of a modern financial genius who is too busy to take a rest period at noon, but who allows himself a few moments of utter relaxation in his office chair, holding some keys in his fingers, with a tin bucket beside him into which the keys drop with a clatter and awaken him when he reaches the point of "utter relaxation." This busy man claims that this refreshes and renews him for the afternoon's work.

But the secret of his renewal, this man reveals, is that he allows himself to rest in the thought of God's healing, building presence. He thinks: "God

is invigorating every nerve and cell of my body with new energy and life." And so he is renewed, invigorated, and recharged with power and drive for the rest of the day. Surely "a moment alone with Him" will renew and invigorate any child of His who takes the time for meditation and relaxation, even though it is only a moment.

I know a wife and mother who lives on a farm with no modern conveniences and is rearing four orphaned nephews and nieces in addition to her own family. Once she was asked about a certain custom of hers. "Why don't I get the boys up mornings to make a fire in the kitchen stove? I'll tell you why. After dressing, my husband goes to the barn to feed the stock; and then, while the children are dressing, I make the fire in the kitchen and cook breakfast. That's the one and only time in the day when I have a few minutes of quiet—all to myself. Out in the cold kitchen, while the sun comes up over the frosty fields and the fire crackles in the stove—that's when I'm alone with God. That's when I can really pray. No matter how cold it is in winter, that's the best part of the day for me. It seems like God's love warms me through and through, and I get the strength for the day."

To be relaxed in God, immersed in love, wrapped in prayer does not require soft music or a setting of flowers. But it is good to set aside a time during the morning hours for one's devotions. Mark says of Jesus, "And in the morning, a great while before day, he rose up and went out, and departed into a desert place, and there prayed." This hard-working farm woman chooses to build the kitchen fire on

frosty mornings by herself, in order to find a quiet time alone for her prayers and meditation.

"Every morning lean thine arm awhile
Upon the window sill of heaven
And gaze upon thy God.
Then, with vision in thy heart,
Turn strong to meet the day."

The morning hours are best for this vision, this looking within, but any hour or moment of the day or night is acceptable.

"I was never so conscious of God's nearness as in a damp, cold, and filthy trench in Flanders. I found Him there, for the first time," said a soldier upon return from World War I—minus one leg, but with a permeating faith and courage that have since taken him to the heights of success in life.

"There are no atheists in foxholes," someone has said. Not always in softness and surroundings of beauty is faith born or strengthened; adversity, pain, and sorrow often drive us to our knees; prayer rugs are spread and altars are erected on battlefields. Many a brave young man, alone in the tense moment of combat, realizes the nearness of God, the sweetness and sacredness of life, and faces the eternal reality and knows the secret, the ultimate Truth, God.

During the past months, world conditions have been filled with uncertainty, and there has been a deepening of spiritual consciousness, a stirring of faith and seeking for Truth never before experienced on such a scale. Churches are filled for services, books on religious inspiration are having unprecedented sale, spiritual advisers are besieged

y seekers after Truth. Doubtless more people are raying today than at any time in the world's his-ory.

More and more, people are coming "apart to ray," whether it be in a bedroom, a kitchen, a estaurant, a church, or on a busy street or a bloody attlefield. For that "inner chamber" has new mean-ng. "Enter into thine own heart . . . shut the door f mortal mind . . . shut out every material thought nd be at one with God within."

"I used to go into the lounge car and chat with he fellows," says a businessman who commutes by uburban train to his job in the city each day. 'But now I find that I need to relax and get quiet vith God. So I hide behind my morning paper, close ny eyes, and become quiet. I select a Scripture quotation and repeat it over and over. I think of what's going on in the world at present and what God wants me to do about it. I'm sure," he adds, 'that there's something we can do in a time like this o help answer our own prayers. When I pray 'Thy kingdom come. Thy will be done in earth,' I know that I should do something to help bring it to pass. And it comes to me that we've got to care more and love more, forgive more and do more before the kingdom can come to earth. And I want it to be done in my heart." This man's son died in Korea.

I am sure that when enough of us pray behind our newspapers, in our rose gardens, in our cold kitchens, or in the stillness of our own hearts in the busy market place—and then go out to do something about it—then the kingdom will come, and God's will shall be done on earth.

Thine Is the Kingdom

WORRAL G. SONASTINE

"THE KING CAN DO NO WRONG." Years ago, when kings were more numerous throughout the world, this statement was heard often; and in one sense of the word, it was true. In an absolute monarchy, the king makes the laws; he decrees what shall be right and what shall be wrong. Consequently, he can decree that anything he himself does is right; to this extent, then, the king can do no wrong.

Has it ever occurred to you that God can do no wrong in His kingdom? When He brings something to pass in His kingdom, which is here and now, it must be right and good. How could it be otherwise? The Father would surely not move against Himself, and there is no other power in the universe to move against Him. "Jehovah he is God; there is none else besides him."

One of the most important factors, if not the most important, in the life of man is the extent to which he believes God rules the universe. Happy is he who believes that God rules supreme, who knows that He is the only power and the only presence in the universe. Such a belief excludes the reality of evil. It recognizes only good, and through this recognition it gradually eliminates for the person involved all that appears to be other than good. This is the way of manifestation, the way of revelation.

There are four hundred million people in the

orld who, if you were to complain to them about ıe weather, would turn and walk away from you. 'hese people are the followers of Mohammed. They elieve that Allah, their god, can do no wrong; and, nce he makes the weather, the nature of the weather ; right and good at all times. To think or to say therwise would be to accuse Allah of doing wrong.

By applying this line of thought to every phase f our daily living, we soon become aware of the ruth in the wonderful statement "To them that love God all things work together for good." To love God is to recognize Him, to see Him in all things, nd to act according to His will at all times. The uestion is often asked, "How can I see God in the vil conditions that are so obvious all about me?" The answer to this query is found in the understand-ng of Truth. The truth is that we cannot see God n anything we recognize as evil. You and I may look ıpon a rainy day as being gloomy and miserable, but he faithful Mohammedan does not. He sees only God, the good, in the rain. It is the same rain that ou and I resent and fret about. To the one, it is good; to the other, it is bad. And so it is with every other situation we encounter in our life—we name it and thus determine what effect it shall have upon us.

The word "recognition" has a vitally important meaning among the nations of the world today. If the government of a certain nation is not recognized by the other nations of the world, that government does not have the authority to represent its country in world affairs. Recognition, on the other hand, gives a government real power; at least it becomes

a real power to the nations who recognize it. There is a striking parallel to this in the world of individuals. Each of us has a right to choose or to recognize which ruler we shall serve as we go about our daily living. Our recognition is our vote, and our vote makes it so, as far as we ourselves are concerned. If I recognize evil in the world about me, I bestow the power of rulership on that evil; I give it the authority to affect me at any time. If I do not recognize evil, however, it has no power over me; it is a nonentity as far as I am concerned.

Perhaps you have heard the story of the man who went to a magician seeking a magic formula that would make him rich and powerful. The magician gave him such a formula; but as the man was leaving, the magic maker gave him one last bit of instruction.

"Do these things I have told you," he said. "But in addition, you must avoid thinking of monkeys. Do not once think of monkeys or the spell will be broken."

The man went his way, but he never became rich or powerful. He tried so hard not to think of monkeys that they were on his mind constantly. This is precisely how it is with us when we try not to think of or recognize evil. Evil thoughts always rush into a mind that tries to resist them. Jesus admonished us to "Resist not him that is evil."

The most effective way not to recognize evil, of course, is to recognize the omnipresence of God. Our recognition does not make God omnipresent. He has been present everywhere from the beginning of time. Recognition simply makes His omnipresence

real to us. It gives Him authority over us, the power to affect us. Whether or not we recognize God has no effect on Him. He is reality eternal, perfect, and unchanging. This is the truth, the truth to which Jesus referred when He said, "Ye shall know the truth, and the truth shall make you free." It is easier to know the truth, to recognize the allness of God than it is to believe in the reality of evil. As we learn the truth about God, what He is and where He is, we also learn the truth about ourself. We learn our true identity. We learn that we can, in all honesty, say with Jesus, "I and the Father are one."

It has often been said, "What you don't know won't hurt you," but this is not true in regard to our relationship with God. What we have not known about our relationship to the Father has hurt us tremendously; it has been the cause of all our sorrow and suffering. The truth about our oneness with God is indeed wonderful. It is the very state of heaven itself. We have been one with the Father from the beginning of time; but not knowing this, we have looked upon ourselves as separate physical beings. We have assumed the role of creatures of circumstance, wandering in a "far country." Now we must arise and go to our Father.

This "going" to our Father does not mean a change of location on our part. It must, in fact, take place right where we are. We are with the Father now, but we must take cognizance of this, make it real by our conduct and our attitude. By recognizing our oneness with the Father, we cause the shackles of materiality to fall off one by one. Gradually we take on the divine characteristics that are rightfully

ours. Love, wisdom, power—these qualities become ours to use in our daily living. Joy, peace, and harmony are also permanent elements of our true being. "All things whatsoever the Father hath are mine."

The question arises, of course: "How shall I go about finding my true identity? Just what shall I do?"

The process of being aware of our true selfhood is as simple as awakening from a dream. We have made the dream very real, however; and so the awakening may not be completed instantly. Ponder the Truth. Contemplate the Father's actions. Observe His handiwork with joy and praise. "If there be any virtue, and if there be any praise, think on these things."

The most important thing to remember is the fact that we do not have to think Truth into existence. We do not have to bring anything to pass. It is simply a matter of realization—quiet, calm realization. Truth stands eternal. It is as unchanging as the principles of mathematics. Just as sure as two and two equal four, so do you and God equal one. Truth is independent of your thinking. It is never altered by circumstances. You do not—you cannot—mold Truth to your way of thinking. You do not have to mold it at all—you need only to let it mold you; let it mold the course of your life from now on.

How often I hear someone say: "I just can't seem to find peace and happiness. Something is always lacking in my life, and I don't know what it is. Making material demonstrations is right and good,

know; but this doesn't seem to satisfy the longing that is always in my heart."

This feeling is not uncommon among those who are steadily growing in spiritual consciousness. It simply means that you are taking on a higher way of life, the Christ way. Heretofore, we have devoted our spiritual activities to turning evil conditions into good conditions. We have been trying, through our own efforts, to make good. Now we know that we do not have to make good. Good is already made for us. It is present everywhere—in all, around all, and through all. By recognizing this and conducting ourself accordingly, we make it real in our life and affairs. Recognition brings everywhere-present good into manifestation. Good comes forth as the answer to every problem known to man. God knows what we need before we call on Him. Look up, therefore, right where you are and give thanks that all is well. Do this in spite of appearances, and nothing can stand between you and your goal.

Oh, how relaxing, how wonderful it is to surrender our willful ways for the way of Christ! How good it is to know that our thinking is always right when we let the mind of God think through us. As we continue to see God in all things, praising and blessing Him as we go, we suddenly find ourself occupying the kingdom of heaven here and now, and all is well. This is the fulfillment of earnest desire, unceasing prayer, and steadfast faith. "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

EDITOR'S NOTE—This is the first of three articles by Worral G. Sonastine. The second will appear next month.

An Understanding Heart

EVELYN F. HAMILTON

O GOD, give me an understanding heart; insight into the soul needs of those benighted 'neath the load of human travail.

In thought, word, and deed may I reflect the love, mercy, and compassion Thou hast so generously shown me.

Help me to convey

Strength to the weak
Courage to the disheartened
Hope to the despairing
Trust to the fearful
Sympathy to the bereaved
Assurance to the worried
Knowledge to the ignorant
Faith to the unbeliever
Companionship to the lonely
Certainty to the confused
Patience to the restless
Kindness to the needy
Relief to the sick

May I be to my fellow man a living example of what Thou hast taught me in the silent hours of communion with Thy understanding heart.

That Powerful Second Commandment

ADELAIDE HENSLEY

ONE OF THE MOST hopeful signs of our time is the quest for a greater understanding of God's law. This is apparent throughout the world today. Although students of metaphysics admit that they already know more of divine law than they can put into practice, this fact is no deterrent to their persistent ongoing in the study of Truth. "We often stumble over methods for living the law and at times give more thought to fear than faith, but we keep right on trying," said one Truth student.

Another man, whose law practice keeps him constantly aware of the ignorance, selfishness, and greed in the world, is a student of the Bible, and yet he is in a distracted state of mind over present world conditions. "The whole world is muddled, and no one seems to know what to do about it!" he says.

If I were to rely on my judgment alone, I would know none of the solutions to the problems that now confront the people of every nation. But I have Jesus to help me find the solution to all problems. He gave two powerful commandments, the second of which contains the key to the solution to every human problem there is: "Love thy neighbor as thyself." This great commandment is the sum and substance of the Ten Commandments that Moses gave, and we can keep all of the ten by keeping

this one powerful commandment of Jesus.

When Jesus came to earth, part of His great work was to condense and to clarify many of the old Mosaic laws. He made them more understandable. His first commandment to the Pharisees was, of course, "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." This is, of necessity, the first requirement of divine law. But because of the solemn style in which the Bible is written, many students find much that is difficult to interpret. They do not know how to apply the principles to specific situations. Like my friend of the legal profession, they are eager to rid themselves of the troublesome confusion, but just how to begin is a problem for them. And this is where the second commandment gives the answer: "Love thy neighbor as thyself." Jesus' two commandments cover everything—all that we should do and be. They embody the whole of the law in simple, understandable language.

But we of this generation are not too different from the Pharisees of Jesus' time. We are still asking for signs to guide us, and we are still much like the people of two thousand years ago to whom Jesus said, "Having eyes, see ye not? and having ears, hear ye not?" If His powerful second commandment were obeyed and we began to love our neighbors, our love would begin to show us the signs.

It is nice to know that our neighbors are not confined to the people who live next door. Our friends and neighbors are in every living thing that God creates. They are in the lilies of the field, in the fruit that grows and the food we eat, in the in-

ects and the animals, in the birds and the beasts, s well as in all mankind everywhere. So among hese neighbors let us look for signs of the power of love.

A little girl I know loves bumblebees—she calls hem her "back-yard neighbors." Although most persons shun bees, this child puts out her forefinger, and the bumblebees light there while she pets their fuzzy backs. They are as docile as lambs, for "love never faileth."

Usually young children find their first days at school frightening and uneasy. They feel alone and insecure. But seven-year-old Kathleen loves her neighbors as herself. She helps the new children in her room at school by introducing them to the other children and insisting that her friends include the newcomers in their games. She takes the children home with her to lunch. When school is over, she goes home with them to meet their mothers and to explain that her own mother will call very soon. She is a child who is beloved by all who know her. To her life is one grand experience. Seemingly without effort, she lives the second commandment. She loves her neighbors, including everything that lives. "Love never faileth."

My next-door neighbor always divides a freshly baked pie or cake with her friends and neighbors. She does more favors and little kindnesses for people than anyone else I know. When she goes on a shopping tour, she inquires of her neighbors whether there is an errand or a bit of shopping that she might do for them. She is kind and thoughtful in every way; she puts a stop to all gossip by keeping

absolutely silent when the conversation around her drops to that level. She, too, is living the powerful second commandment. As a result, she has friends in every corner of the earth. Her correspondents are in far countries and in local communities. She is a welcome guest in Saudi Arabia and in the Far North as well as in her own neighborhood. Her neighbors all love her, and do wonderful things for her. "Love never faileth."

Henry Drummond knew well the meaning of Jesus' second commandment. He knew all the facets of love in action and he knew the rewards. He knew that love is always a sign of right thinking and right living and that it brings its own reward. Remember the paragraph from his essay "Love: The Supreme Gift"?

"I wonder why it is that we are not all kinder than we are? How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back—for there is no debtor in the world so honorable, so superbly honorable, as love. 'Love never faileth.' Love is success, love is happiness, love is life.

We are missing a great truth if we let the style in which the Bible is written awe us or if we consider the spiritual teaching of Jesus to be beyond our comprehension. Divine law is the most natural thing in the world. Once we get started in the right direction—by observing the results of a loving attitude toward our neighbors—we lose our bewilderment. We let go of confusion and we substitute faith for fear. Each step in the right direction makes the

next step easier and more desirable, for we see the signs of success in each loving act. It would be of great help to us if we would start each day by repeating Jesus' wonderful second commandment and impressing its meaning upon ourself.

Our obedience to this second commandment keeps us out of trouble. It keeps us from doing that which brings regret and for which we must pay a great price. If we love our neighbor, we will not steal from him; we will not covet his possessions; nor will we bear false witness against him. By loving our neighbor we keep all the Ten Commandments, and we keep them in spirit as well as in the letter of the law. Love is so powerful that no matter where it exists all evil fades before it.

Much is being said today about a good-neighbor policy, but the word policy is not quite apt. What we need and what most of us are seeking is a good-neighbor consciousness. With the right consciousness, the policy will be taken care of. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen," says John. If we bring this logic down to the modern day, let me ask: "How can we love the South Americans or the Mexicans or the Cubans or all the other peoples we have not seen if we do not love those we have seen—our neighbors, our countrymen, or even the little animals or birds who live among us?"

When my lawyer friend says that there will be no peace in our time, he is unintentionally making a false statement. There can be peace right this minute, wherever we are. And this peace can spread

to all corners of the earth. All great gains, great events, and great crusades have developed from small beginnings. If enough of us would concentrate on peace and begin right now to love our neighbors—each one of them, including the small creatures as well as all mankind—the fear and hate in the world would be dissolved and our neighborhood boundaries would reach around the entire earth. The Chinese Christian prayed this simple but beautiful little prayer: "Lord, reform the world, beginning with me." And that is truly where progress begins with me and with you.

There is a poem under the glass top of my desk. It keeps reminding me of a good starting point for keeping His second commandment. It applies perfectly to my next-door neighbor, for I have watched her attitude return to her "pressed down . . . running over" in a thousand ways.

"There's a gay and lovely lady,
She's the neighbor I adore;
She borrows three potatoes
And she brings back four.
Then I return the sugar,
A tablespoonful more,
And she says: 'Well, here's a doughnut
To even up the score.' "

Try it and see how it works! Drummond says, "How superabundantly it pays itself back." Thus we see and hear evidence every day that Jesus knew the solution to all problems. He knew that our greatest problems would be solved by abiding by His command to "love thy neighbor as thyself." By checking now and then on the measure of hate,

criticism, and indifference we express in proportion to the loving attitude we maintain, we shall get an accurate reading on our individual barometer—the one that tells us just how much progress we are making and how far along the road to spiritual attainment we have traveled.

If we are sincere in our desire to keep Jesus' second commandment to love our neighbors, we must first rid our mind of false images of our neighbor's thoughts and of our misconceptions of his intentions. We are always mistaken about our neighbors when we do not love them. We must love them and do kind things for them and then they will bring forth the best in their natures—and the best in anyone is always good. James Russell Lowell knew what it meant to see the best in people when he wrote:

"Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own."

No matter where we give love, it will be given back to us, pressed down and running over. God sees to it that never a loving thought or act is wasted. To "love thy neighbor as thyself" is the sum total of all other commandments; it is fulfillment of all the Mosaic laws and the laws of the prophets as well as the laws of Jesus.

No act of kindness is too small to perform. No creature is too insignificant to be loved. They—our neighbors—may seem to be of little importance, but did He not say: "Inasmuch as ye did it unto one of these my brethren, *even* these least, ye did it unto me"? "Love never faileth."

The New Page

O beautiful! This clean white page
That lies before our seeking eyes,
Where with our living we shall write
Lines good or ill. God make us wise
That we may cause no ugly blot
To mar this white, unbroken space.
The ink will be indelible,
And ink which no hand can erase.

Set clear the copy, gracious Lord,
That we may write as Thou doest write.
May every word and every line
Be pleasing, Master, in Thy sight,
And when at last we hand it in,
The full year's work complete, may we
Be worthy of the praising word
Which may be spoken then by Thee.

—*Grace Noll Crowell*

The Parable of Preparedness

KATHLEEN W. WELCH

IN THE PARABLE of the wise and the foolish virgins Jesus aptly demonstrates His complete mastery of the elements of drama and of poetic imagery. He tells the story of "ten virgins who took their lamps and went forth to meet the bridegroom," which was a custom at weddings in those days. Weddings were usually held at night, and the lamps the maidens used were brazen bowls filled with rags soaked in oil and carried on a staff. As Moffatt translates the story, "five of them were foolish and five were wise," because the five wise virgins carried oil with them and the five stupid ones did not. The bridegroom was delayed in his journey, and the maidens became drowsy. After fixing their lamps in the ground, they slept. But at midnight the cry arose, "Behold, the bridegroom!" Wherewith, the virgins trimmed their lamps. The foolish ones tried to borrow oil from the wise ones.

At first glance the reply of the wise ones seems rather selfish and unkind. They replied, "there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves." However, we shall see later that their refusal was not prompted by selfishness. While the foolish virgins were away buying oil, the bridegroom arrived, and the five that were ready went in with him to the marriage feast, and the door was shut. When the foolish ones returned and knocked at the door, the bridegroom

declared, "I know you not," and would not open the door to them. "Watch therefore, for ye know not the day nor the hour."

The message for us in this parable is "Be alert and watchful. Be prepared." In other words, do not be caught napping—mentally, or spiritually. To be alert does not mean to be feverishly anxious, for we cannot hold a strained attention. But in order to meet life's sudden and unexpected challenges we must be prepared *beforehand*. We need a reserve of strength and wisdom and courage to fall back upon when something unexpected happens. When Jesus used the expression "Behold, the bridegroom," I do not think He was referring to the end of the world or to physical death. I think He was referring to the sudden, unexpected crises and challenges that come to every man and woman at some time in their experience. The challenges of grief, sickness, fear, confusion, trouble—and, yes, even joy—are met victoriously when we have had the foresight to prepare ourself in advance with the necessary spiritual strength and wisdom to meet and overcome them. If we are not prepared; if we have not given sufficient time and attention to the attainment of spiritual understanding and awareness of the immanence and love and power of Spirit, then we are caught off balance and like the five foolish virgins we find ourself outside in the darkness of negative, worldly discord.

A period of daily prayer and meditation for the purpose of gaining clearer vision; forming the *habit* of awareness of the presence of God in all people and places and events; building up our spiritual strength and confidence is absolutely essential if we

are to be able to meet the sudden, unexpected happenings of life successfully. "No man has more religion than he can command in an emergency." How true this statement is!

Once when I was driving from Florida to New York with a friend, our car suddenly went out of control, swaying into the opposite line of traffic. I am quite sure that if my friend and I had not been Truth students, if we had not formed the habit of praying daily for protection while on our travels, we would not have escaped from *that* unexpected experience with nothing more than a punctured tire and a little loss of time. It was found on examination that we had a defective wheel, which had caused a break in the tire. We had been driving for miles on this wheel and had been divinely protected from mishap. At the moment of the blowout we had no time in which to pray consciously, but habit helped us to realize instinctively the presence and power of Spirit; and this was our protection.

We have said that the reply of the five wise virgins may have seemed selfish and unkind on the surface. However, a little thought shows that it was inevitable. Strength and understanding and wisdom gained through days, weeks, and perhaps years of daily prayer and communion with God cannot be transferred to another person. There can be no loaning of moral fiber and courage. One who has given only fitful and halfhearted attention to spiritual Truth cannot expect to "borrow" from a wiser one the necessary strength and wisdom with which to meet an emergency. No matter how sympathetic and loving he may be, the person who has prepared

himself during the routine days and commonplace experiences cannot, even if he would, suddenly impart his strength to another person. Each must work out his own salvation.

This parable has a special message for us, I think: We are not only to be prepared and ready for the sudden griefs and discords of life, but also for the sudden joys. How frequently the sudden acquisition of wealth proves to be the downfall of the spiritually unprepared person. Wealth needs the wise, steadying influence of Spirit to make it truly a blessing. We must come to understand that we own nothing in this world; everything has been loaned to us by the divine source of all good. We are stewards, handling our stewardship wisely or foolishly according to the clarity and depth of our understanding. We may have resources "for a rainy day," but what about our resources for prosperity, fame, popularity, healing? Of the ten diseased men healed, only one returned in gratitude to Jesus! He was not blinded and made forgetful by his joy.

And so the door is shut to the unprepared. A particular opportunity slips by. But there are always other opportunities. We shall again have a chance to prove our vigilance—or our negligence. "Behold, the bridegroom," but at what moment he is to come no one knows; so we must be wise and prepare; we must patiently form the habit of expecting God's protective presence to watch over us, to guide and instruct us in joy, sorrow, poverty, wealth, sickness, health—in every experience of life. Then we shall not be caught napping; we shall be prepared.

Communion

O Christ Divine, I feel that sweet communion
That comes from knowing Thou art one with me,
And to me comes a flood of peace o'erflowing,
And joy is mine through consciousness of Thee.

I feel the healing power of Christ within me
That gives me health and strength and joy each day.
I fear no lack, for have I not the promise:
"All things" for those who follow in His way!

I shall not fear or worry that the morrow
May bring a weary load of grief and care.
I only know that I can trust Him wholly,
Who promised He would all my burdens bear.

So in the quiet I would seek Thy presence,
And humbly, Lord, I now would wait on Thee.
I would be still and feel the sweet communion
And listen for Thy voice to speak to me.

—JANE WILLIAMS

I Meet My God in Silent Prayer

from the writings of

CHARLES FILLMORE

Illumination: I am one with the ever-unfolding, ever-renewing Spirit of divine knowing, and I am illumined.

Prosperity: I am renewed in my consciousness of God's bounty to me and to all men, and I am abundantly blessed.

Healing: I am renewed in the Spirit of my mind, and have put on the new man of health and wholeness in Christ.

INSTRUCTIONS—Man cannot grow spiritually without spiritual food. Neglect your daily worship, and you will fail to develop your spiritual faculties. Before you realize on the power of ideas, you must unify your faculties. All must pull together. Arrange them in divine order, and a mighty force will begin to work for you.

Such was the teaching of Charles Fillmore. He spent much time in silent prayer. His revelations are set forth in the following lessons on illumination, prosperity, and healing. Set aside for prayer and meditation an hour each day for the coming month. Study each lesson separately, then concentrate on the statement given therewith.

Scientists have experimented with the brain in action, and they report that it is true that we radiate beams when we think. The force of these beams has been measured.

The countenances of persons who spend much time in prayer and meditation, and talk a great deal on spiritual things, are always illumined and radiant. Their faces fairly shine when they talk about God and His love. John saw Jesus on the island of Patmos and wrote, "His countenance was as the sun shineth in his strength," "and his voice as the voice of many waters."

I have witnessed these changes in Truth teachers. I well remember that during one class lesson the teacher became so eloquent that beams of light shot forth from her head, and tongues of fire flashed through the room, very like those which were witnessed when the followers of Jesus were gathered in Jerusalem.

By keeping constantly in mind the sayings of Jesus, we lay hold of the spiritual truths that He enunciated, and square our lives by them. This forms a working basis for the development of the Christ consciousness. Take the truths into consciousness, then build them into being by practicing them.

Gradually you will come to know that you are one with the divine illumination that you created by mental action based on the Christ Truth.

Abide in the light, and affirm with us daily.

I am one with the ever-unfolding, ever-renewing Spirit of divine knowing, and I am illumined.

Back of all things there is a mighty power that constantly incites us to greater activity, and with every recurring impulse seems to say, "Go forward! Use the Truth!"

We are spiritual beings and live in a spiritual world here and now. Therefore we are superior to both riches and poverty. Through the apprehension of Truth and our relation to God, we build our own thought structures, which materialize in the outer environment and affairs and determine every detail of our existence.

God is the substance out of which come all forms of supply. God is also the consciousness of substance that makes possible the shaping of substance into form. God is that consciousness when it weaves in substance to produce form, and He is the finished product. He is the good in every conceivable shape. Nowhere in His creative process is there an unfinished piece of work; He completed the idea simultaneously with the conception of the idea. Delays occur in sense mind only. That is why sometimes it takes years to demonstrate the bounty that is now ripe for appropriation. "It is finished" should be the happy acknowledgment of every one who turns to the overrunning hand of God.

Follow the light that is flooding into your mind, and take time to declare with us daily for one month:

I am renewed in my consciousness of God's bounty to me and to all men, and I am abundantly blessed.

PACIFIC SCHOOL OF RELIGION

HEALING

Do you desire to demonstrate health? Then free your mind from every false belief in sickness, and swing out freely into the glorious omnipresent reality of God life.

You live in an environment of radiant energy that circulates through the cells of your organism like bees in a hive. When you direct the power of exalted ideas into your body, you exalt the cells and release their innate spiritual energy.

You are constantly projecting thought energy or waves through brain cells into the ether.

The Spirit of the mind receives God thoughts, ideas immortal. It clothes us with the everlasting body of health and wholeness. Health and wholeness are not accidental nor exceptional. They are the natural and eternal conditions of natural and eternal life. The new man is the restored man, the man that has been always, that shall be always. He is the perfect, inner self of each one of us. We are restored when we forget that we have been thinking about ourself and know the Truth about ourself. Instead of thinking sickness, we must know the wholeness, the loveliness of the triumphant Christ within, who never descends to the lowlands of inharmony, but who inhabits the consciousness of God's presence and perfectness.

Think life, talk life, and see yourself filled with life. Affirm with us each day for one month:

I am renewed in the Spirit of my mind, and have put on the new man of health and wholeness in Christ.

To Him Who Hath

CHARLES H. KYSON

A BIBLICAL PASSAGE often misunderstood is found in the 13th chapter of Matthew, where one reads, "For whosoever hath, to him shall be given, and he shall have abundance: but whosoever hath not, from him shall be taken away even that which he hath." If one were to interpret this literally, it would seem a pronouncement of extreme severity. The negative and mistaken concept of its meaning often leads many to justify their failures and lack of accomplishment. They negatively contend: "What chance have I when the have-gots get more, while we have-nots get ours taken away from us? Now I ask you—what kind of justice is that?"

Such a question would be unanswerable if this contention were true or the interpretation correct. This scriptural passage has been twisted to condemn the wealthy and to commend the poor. The conscious mind of mortals, when functioning negatively, cleverly attempts to excuse its failures with the psychological trick of creating a mental scapegoat upon which to blame its mistakes. One needs to cultivate a realistic attitude and apply the necessary correctives to such erroneous thinking. It requires courage to admit one's defects and determination of character to overcome them. Such correct and disciplined thinking insures one of taking the narrow trail leading to success, a path that is never overcrowded. However, its travelers are sure to be re-

warded with balanced accomplishment and a well-adjusted life.

The misunderstanding of the Biblical quotation begins with the phrase, "Whosoever hath." Obviously its true intent must be figurative and spiritual; otherwise how could the rest of the quotation refer to a law formulated by a just and wise Creator? As one considers its spiritual meaning, it becomes consistent with a wise and just provision of divine law. "Whosoever hath"—hath what? To him who hath an understanding faith in divine law, who comprehends its operation and who uses it effectively—to such a one it follows, "To him shall be given, and he shall have abundance." Here is a premise followed by a logical conclusion that is sensible and that satisfies.

As one follows this logic, the rest of the quotation becomes clear: "but whosoever hath not, from him shall be taken even that which he hath." If one is ignorant of the laws of Spirit or has only a limited knowledge of them, if he makes little use of them, then they fail to operate for him, and failure may result in loss of "even that which he hath." Like the musician who fails to practice consistently, his ability and skill fade from disuse.

The foregoing leads one into an analysis of the techniques of success and of successful people—of those who have. By material standards, money is a common scale of measurement by which success is determined. This is, at best, a limited view and one rejected by those who contend that "money is a root of all kinds of evil." A realistic appraisal of success supports no such extreme conclusion. Money

is an impartial commodity; as a convenient medium of exchange, it performs a beneficial service and is, therefore, good. It is the minds and methods of those striving to acquire it that color it with good or with evil.

By an appraisal of his mental and intellectual characteristics, the successful person can be easily identified. Such an individual radiates the power of mind. He strongly feels a faith in himself, in his undertaking, and in his associates. He is a man with a well thought-out plan. He persistently pursues it. He ingeniously overcomes obstacles that would thwart its accomplishment. In his expression, bearing, and speech, one feels his faith. He maintains and voices a positive attitude. Failure, limitation, and negation have no place in his thought or speech. All these characteristics of success were manifested in the highest degree in the man Jesus, who, in addition to these, possessed a mind that was inspired, powered, and guided by the Christ consciousness.

Such successful characteristics are not exclusive to a particular group. These can be possessed in varying degrees by poet or farmer, minister or business executive, artist or salesman. Search the lives of the world's great—and the world's notorious; all possess, in varying degrees, the characteristic traits of success. They may have used such traits for evil or for good, depending on their exercise of the power of choice and on their election to take the low or high road.

The term "evil" is relative. Standards of morality and conduct vary among peoples, races, and re-

ligions. Consequently, their views of right and wrong differ. As used here, evil has no reality; like sin, it is a mistake in mortal thought and conduct. Similar to the desert mirage, its phantom forms cease to deceive and have power when their unreality is recognized. Everyone can easily identify that which is evil. All he needs to do is ask himself: "Would I like the other person to think, say, or do to me as I propose to do to him?" If the answer is no, be assured that the proposed action is unwise and is, therefore, evil.

Why stifle one's faith in good by spending hours listening to radio newscasts and reading of war, crime, and destruction? Does the study of recorded evil called "news" advance one in the paths of faith? The emotionally balanced person realizes that such indulgence inevitably leads to despair, insecurity, and ill-health. Through the corrective of suffering, mankind is forced to rise out of malign conditions and grow in a rewarding faith.

Fortunately a compassionate Creator has given His children the power to forgive their own sins, to expunge the evil resulting from their thoughts or acts. And how can this be done? First, one needs to recognize his personal responsibility for his self-created evil. It is essential that he comprehend the law of cause and effect in order to identify the negative and destructive thinking that has resulted in the inharmony, misfortune, or ill-health he experiences.

Obviously the next step is to cease such thoughts and practices. It naturally follows that one should make what restitution he can. In conclusion, one

should seek forgiveness of the one he has wronged and affirm a love for that person and for others for whom he feels hatred. Remember that one can love the spiritual identity of a person without liking his thoughts or acts. Such spiritual effort helps in the creation of faith; it insures that one will be counted among those who have.

How, then, can one come to be numbered among those fortunate ones? Intelligent individuals faced with a problem, wisely seek counsel from one who knows. Such an authority in the science of living is Jesus, He of the Christ consciousness. The thoughts, teaching, and dynamic performance of this inspired man so stirred the thinking of His time as to lead the world out of paganism. Down through the succeeding centuries, the teachings of Jesus have so influenced mankind that today it is widely recognized that in His words alone is civilization to find the formula for its survival.

What did Jesus say of the man who hath? Repeatedly He stressed the importance of faith to such a one. When He healed the blind man, He admonished, "According to your faith be it done unto you." On another occasion, He told His apostles, "If ye have faith as a grain of mustard seed . . . nothing shall be impossible unto you." Recall the request of the officer of the Roman legion who in serene faith affirmed, "Lord . . . but say the word, and my servant shall be healed." Jesus paid him the great tribute, marveling to his followers: "I say unto you, I have not found so great a faith, no, not in Israel."

Perhaps never before has the scroll of history

recorded a time when there existed a greater need for faith—the faith that the divine power of good will prevail over greed and misguided mortal ambition. Men have been so busily contemplating evil and giving it power that they have evolved a specter of fear of such proportions that it distorts their spiritual perspective. Scan the advance of man out of the darkness of ignorance; good has ultimately triumphed over the pretenses of evil. In man's cyclic evolution, Truth emerges triumphant and good inevitably asserts itself.

Faith grows with a search for good, and good is to be found in all people, conditions, and events. True, many blindly pass it by, never recognizing its existence. All who comprehend the power of good should pray for its wider acceptance; with such acceptance wars will cease.

"Let there be light." Here is an urge to grow in a comprehending faith and in the Christ consciousness. To acquire faith requires a consecrated effort, but its rewards are many. These can be measured today in greater health, prosperity, and in a serene sense of security in a changing world. Progress and evolution are in accord with divine law. We live in a world conforming to that law, a world that is advancing through much travail into an era of promise. Ever-increasing numbers of people realize that the continued growth of civilization depends on a universal conformity to divine law. The time approaches when the Christ consciousness will be realized by all; it will usher in an era in which those who have shall include all and in which all shall share in the abundance of the common good.

Just for Today

JUST FOR TODAY, O God, grant me the gift of courage so that I may walk life's pathway free and unafraid, meeting each day's tasks with a high and courageous heart.

Grant me the gift of laughter so that I may smile and see the happy, joyous side of life and help my fellow men to see it too.

Grant me the gift of harmony so that I may live agreeably with others and treat them as I would have them treat me.

Grant me the gift of loyalty so that I may live up to the highest faith my heart knows and in so doing honor and glorify Thee.

Grant me the gift of patience so that I may be tolerant toward the shortcomings of others and others in turn will be tolerant toward mine.

Grant me the gift of an understanding heart so that I may be kind and willing to work with men and understand their motives.

Grant me to know constantly that "love . . . is the fulfillment of the law" so that I may keep the great commandment "Thou shalt love thy neighbor as thyself," given by the Master, Jesus Christ.

Just for today, O God, grant me the gift of faith, faith in Thee, faith to know that all these gifts which I have asked Thee to grant will be given me. And as I live in the serenity of my faith in Thee these Thy gifts will be given me in the days to come and throughout all eternity.—*Helen S. Carpenter.*

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 1, January 6, 1952

UNITY SUBJECT—*Recognizing the Christ.*

INTERNATIONAL SUBJECT—*Finding the Christ.*—John 1:35-49.

35. Again on the morrow John was standing, and two of his disciples;

36. And he looked upon Jesus as he walked, and saith, Behold, the Lamb of God!

37. And the two disciples heard him speak, and they followed Jesus.

38. And Jesus turned, and beheld them following, and saith unto them, What seek ye? And they said unto him, Rabbi (which is to say, being interpreted, Teacher), where abidest thou?

39. He saith unto them, Come, and ye shall see. They came therefore and saw where he abode; and they abode with him that day: it was about the tenth hour.

40. One of the two that heard John *speak,* and followed him, was Andrew, Simon Peter's brother.

41. He findeth first his own brother Simon, and saith unto him, We have found the Messiah (which is, being interpreted, Christ).

42. He brought him unto Jesus. Jesus looked upon him, and said, Thou art Simon the son of John: thou shalt be called Cephas (which is by interpretation, Peter).

43. On the morrow he was minded to go forth into

Galilee, and he findeth Philip: and Jesus saith unto him, Follow me.

44. Now Philip was from Bethsaida, of the city of Andrew and Peter.

45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, wrote, Jesus of Nazareth, the son of Joseph.

46. And Nathanael said unto him, Can any good thing come out of Nazareth? Philip saith unto him, Come and see.

47. Jesus saw Nathanael coming to him, and saith of him, Behold, an Israelite indeed, in whom is no guile!

48. Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before Philip called thee, when thou wast under the fig tree, I saw thee.

49. Nathanael answered him, Rabbi, thou art the Son of God; thou art King of Israel.

GOLDEN TEXT—*We have found the Messiah (which is, being interpreted, Christ).*—John 1:41.

SILENT PRAYER—*I am the offspring of Divine Mind, a child of the living God.*

With cultivation the spiritual mind becomes an active factor in the consciousness, but it must be desired and sought after before it becomes a part of our conscious life. John the Baptist (the natural conscious mind) expects and earnestly desires a greater realization of Spirit. He knows that he is not fulfilling the Christ ideal of manhood; hence, his prophecy of one to come, "the latchet of whose shoes" he is not worthy to loose.

The willingness to give up the natural man for the divine is a most propitious sign in one who is in the regenerative process. Many persons would like to put on the Christ, but they are not willing to give up their present self in order to do so. John the

Baptist had a following, yet he was willing that his disciples should go over to Jesus. He openly acknowledged Him as "the Lamb of God." This was his acknowledgment of the Christ mind—the mind that has no personal ambition; that is innocent, loving, and obedient to the call of God.

When the conscious mind recognizes the Christ mind, the various faculties gradually awaken and attach themselves to it. Andrew is the first apostle mentioned, and along with him one whose name is not given, but who is supposed to have been John (love). Love is modest and retiring and "seeketh not its own." Andrew represents the strength of the mind, which, greatly rejoiced when it finds the inexhaustible source of all strength, exclaims: "We have found the Messiah."

Strength is clearly related to substance (Simon), which, in spirit, we call faith. "Faith is the substance of things hoped for" (A.V.). What we hope for and mentally see as a possibility in our life comes into visibility, and we call it substantial.

Philip means "a lover of horses" and is symbolical of the vigor, power, vitality, and energy of the mind. Philip, Andrew, and Peter are of the same "city," Bethsaida. Bethsaida means "house of fishing" and signifies a group of thoughts in consciousness that have as a central thought a belief in increase of ideas and in their expression and manifestation in outer forms.

Nathanael is the imaging power of the mind. Elsewhere Nathanael is called Bartholomew. In the realm of the real (Israel) the imaging power of the mind is guileless, innocent of error images. It

is open and receptive to the beauty and perfection of being. It is this faculty that makes the great artist and the great poet. It is the guileless innocence of the Nathanael state of mind that causes the religious enthusiast to believe all things about Spirit and the invisible world. Exercised without the Christ understanding, the imaging faculty becomes personal credulity. It is the image maker in the psychic; the clairvoyant may be deceived by its conjuring power. In itself, it is not error; but it may, like the other faculties, be used in erroneous ways. When the mind of Spirit uses it, as in the case of Jesus' discerning of Nathanael when he was under the fig tree, it is without guile; and in God's communication with man this faculty plays an important part.

QUESTIONS

1. How does the spiritual mind become an active factor in consciousness?
2. Explain the willingness of John the Baptist to acknowledge Jesus and to let his disciples go over to Jesus.
3. What occurs when the conscious mind recognizes the Christ mind?
4. Name the five apostles of Jesus that are mentioned in this lesson and tell what faculty each represents.
5. When is the imaging faculty guileless? Explain this faculty more fully.

Lesson 2, January 13, 1952

UNITY SUBJECT—*The Awakening of Faith, Strength, Love and Judgment.*

INTERNATIONAL SUBJECT—*New Tasks for New Followers.*—Luke 5:1-11.

1. Now it came to pass, while the multitude pressed upon him and heard the word of God, that he was standing by the lake of Gennesaret;

2. And he saw two boats standing by the lake; but the fishermen had gone out of them, and were washing their nets.

3. And he entered into one of the boats, which was Simon's, and asked him to put out a little from the land. And he sat down and taught the multitudes out of the boat.

4. And when he had left speaking, he said unto Simon, Put out into the deep, and let down your nets for a draught.

5. And Simon answered and said, Master, we toiled all night, and took nothing: but at thy word I will let down the nets.

6. And when they had done this, they inclosed a great multitude of fishes; and their nets were breaking;

7. And they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink.

8. But Simon Peter, when he saw it, fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9. For he was amazed, and all that were with him, at the draught of the fishes which they had taken;

10. And so were also James and John, sons of Zebedee, who were partners with Simon. And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.

11. And when they had brought their boats to land, they left all and followed him.

GOLDEN TEXT—*Come ye after me, and I will make you to become fishers of men.*—Mark 1:17.

SILENT PRAYER—*The Christ in me quickens and develops my faculties.*

We are related to the whole creation through the universal life principle. This relation is of a dual nature, being both within and without our conscious-

ness. The Lake of Gennesaret (valley of riches) represents the sea of divine life or the life principle. The consciousness of Jesus Christ standing beside Gennesaret represents our awareness of our oneness with this principle. Our well-being depends on this awareness and on our sustained effort to live in harmony with the principle.

Self-dominion and mastery are the reward of thorough training in concentration. A multitude of thoughts constantly swarms through our mind. Most of them are aimless, unconscious, little more than personal reactions to appearances and circumstances. Because they are not set in order or directed toward an objective or chosen by us for their exercise and development, we realize no power through them. The personal man does not identify himself with his thoughts. Instead he allows them to enter his mind at random and pass out without accomplishing anything worth while.

In order to master our thoughts and make them useful it is necessary for us to use our I AM power of spiritual discernment in training and organizing them. First, we withdraw a little from the personal state in which random thinking prevails ("put out a little from the land"). A positive state of mind (a boat) bears us up above the instability of the personal consciousness (the water). From the boat Jesus taught the multitudes (trained the thoughts that were receptive to light, strength, and healing). Jesus represents the spiritual I AM, which speaks "the word of God" or the truth concerning life to the unenlightened thoughts and through the power of this word turns aimlessness into concentrated purpose.

When we learn to put our thinking in order and form the habit of disciplined reasoning we are ready to receive and develop new ideas, to understand deeper truths. We accept these ideas partly through the aid of faith, which is represented in this lesson by Simon (hearing). Faith is another name for spiritual perception, and until we develop it we live more or less in the dark mentally, and our efforts win but a small measure of success. As long as our faith is in materiality, we toil all night and take nothing. When we wash the "nets" with the water of denial, put out into the deep, and let them down in the form of attention, prayer, and expectation, we catch ideas that are rich in spiritual substance.

Early in our search for Truth we call faith into action. The faculties of strength, judgment, and love are likewise put to work along with faith and made to develop the new idea that the I AM gathers into the mind. Equipped with these four faculties become active, we need not fear to pass upon any idea that occurs to us, for we can soon tell whether it is good or evil, true or false.

When a person's thought is highly charged with strength or creative power, he may be astonished at his immediate and complete demonstrations. However, faith does not always awaken him to the truth that the creative principle is operative in small things as well as in great things. Then also he questions whether he should use his I AM authority to call into being evidences of material prosperity or ideas that lead to material well-being. Simon Peter "fell down at Jesus' knees, saying, Depart from me; for I am

a sinful man, O Lord."

Faith may be called sinful when it falls short of the standard of loyalty to Truth, which is set by the spiritual I AM. Constancy in using our faith shows itself in our accepting a demonstration as genuine rather than attributing it to so-called "natural causes." We need to look for the underlying cause of all manifestation in Spirit. In this search we are aided by love, a quality that is essentially spiritual. Love gathers in ideas of substance and, working with faith, sets the law of increase in motion. Both are moved to action by means of the word of the Christ.

When our faith is on the side of our fears we lay up trouble for ourself. Fears work out into outer manifestation by inevitable law. It behooves us, therefore, to bring a fearless and indomitable spirit to bear on every problem that we are required to meet. Possessed by such a spirit, we can win a victory over all limitations and by degrees push back the boundaries of these limitations until they are no more.

QUESTIONS

1. What makes us aware of our oneness with the universal life?
2. How can we master our thoughts and make them useful to us?
3. When are we ready to receive and to develop new ideas?
4. How can we tell whether an idea is good or bad without putting it to actual test?
5. When is faith sinful?
6. Why is a fearless, indomitable spirit essential to success in developing our faculties?

Lesson 3, January 20, 1952

UNITY SUBJECT—*The Christ Consciousness of Increase.*

INTERNATIONAL SUBJECT—*Discipleship and Business.*—Matt. 9:9; Luke 5:27-39.

9. And as Jesus passed by from thence, he saw a man, called Matthew, sitting at the place of toll: and he saith unto him, Follow me. And he arose, and followed him.

27. And after these things he went forth, and beheld a publican, named Levi, sitting at the place of toll, and said unto him, Follow me.

28. And he forsook all, and rose up and followed him.

29. And Levi made him a great feast in his house: and there was a great multitude of publicans and of others that were sitting at meat with them.

30. And the Pharisees and their scribes murmured against his disciples, saying, Why do ye eat and drink with the publicans and sinners?

31. And Jesus answering said unto them, They that are in health have no need of a physician; but they that are sick.

32. I am not come to call the righteous but sinners to repentance.

33. And they said unto him, The disciples of John fast often, and make supplications; likewise also the *disciples* of the Pharisees; but thine eat and drink.

34. And Jesus said unto them, Can ye make the sons of the bride-chamber fast, while the bridegroom is with them?

35. But the days will come; and when the bridegroom shall be taken away from them, then will they fast in those days.

36. And he spake also a parable unto them: No man rendeth a piece from a new garment and putteth it upon an old garment; else he will rend the new, and also the piece from the new will not agree with the old.

37. And no man putteth new wine into old wine-skins; else the new wine will burst the skins, and itself will be spilled, and the skins will perish.

38. But new wine must be put into fresh wine-skins.

39. And no man having drunk old *wine* desireth new; for he saith, The old is good.

GOLDEN TEXT—*They that are in health have no need of a physician; but they that are sick. I am not come to call the righteous but sinners to repentance.* —Luke 5:31-32.

SILENT PRAYER—*The riches of God's kingdom are now realized, and I am satisfied.*

In the lesson for today Jesus called Matthew, or Levi, to be His disciple. Matthew represents the will, and it is through the exercise of this faculty that faith is held fast, built up, and strengthened. Without the will to believe, a man's faith remains variable and uncertain, and true concentration on spiritual things is impossible for him.

In the personal man the will is a taxgatherer, an enforcer of duty. It reminds man to do what he ought to do, what, by the same sign, he often does not desire to do. Personal will is, therefore, well represented by the despised class of publicans. Spiritual will is good will or will directed by love, in which duty and desire merge in one. Where love is law, duty becomes joy. The transmutation of personal will into divine will entails the giving up of willfulness along with every other trace of the personal element. Levi "forsook all, and rose up and followed" Jesus. By prayer and meditation we train our will to stabilize the universal substance, so that we may become a producer of good under the direction of the Christ

power, which dwells in us.

The exercise of faith in the Christ requires the disciplining of the will. In controlling, directing, teaching, and disciplining the faculties of the mind we must, in a measure, withdraw from the mercenary occupations and the material ambitions that have absorbed our time and attention. To follow Jesus in the regeneration, we must forsake money making or the striving for personal gain and center our thought in the Christ consciousness.

The apostles left all and followed Jesus as a matter of course, for no man can serve two masters. Peter was afraid that perhaps they had made a mistake, and he received this assurance from Jesus: "Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or mother, or father, or children, or lands, for my sake, and for the gospel's sake, but he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands." This promise is always fulfilled when there is wholehearted surrender of the old life and full absorption of the new. No one has ever heard a devoted Christian worker express disappointment for anything that he has forsaken in the worldly life. On the contrary, he rejoices as each mortal link is severed, because his new relation in Christ is deeper and stronger than the human relation and because his love is increased and his real possessions multiplied. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."

The will always enters into our decisions. The will makes the final choice to give up all and follow

Jesus, but it is reinforced by enthusiasm or zeal. This lesson, on the surrendering of old ideas and conditions so that greater increase of good may come into our life, is based upon Matthew, because Matthew represents the will. His name, meaning "gift of Jehovah," was the one by which he was known among Christians but it was changed from Levi at the time of his call.

The fact that Jesus sat down to eat with disciples, publicans, and sinners represents the state of mind that man finds within himself when he takes up the reform necessary for the Christian life. We do not overcome our errors by standing aloof from them, but by uncovering our secret sins and correcting them. The good points of our character will take care of themselves, but we need to reform the bad ones. "They that are in health have no need of a physician; but they that are sick." This lesson must be thoroughly learned, for if we do not consider and analyze impartially an error thought or condition that arises in our life we shall not be successful in bringing about a right adjustment, and a true overcoming will be hindered.

In the parable of the old and new wine Jesus intimated that He did not expect John's disciples to forsake John's teaching for His, if they found John's satisfying and intelligible. They were to hold to it rather than to try to adapt it to the new and untried wine of the Jesus Christ teaching, which might be too strong for them if they were not yet ready for it.

QUESTIONS

1. In this lesson what does Matthew represent?

What connection has the will with faith?
2. What faculty causes duty and desire to merge in one?
3. If we wish to follow Jesus in the regeneration, what must we give up (forsake)?
4. What promise is always fulfilled when there is wholehearted surrender of the old life and full absorption of the new?
5. What enters into all of man's decisions?
6. How may we overcome our errors?

Lesson 4, January 27, 1952

UNITY SUBJECT—*The Quickening Spirit.*

INTERNATIONAL SUBJECT—*A Hesitant Follower.*
—John 3:1-10; 7:45-52.

1. Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews:
2. The same came unto him by night, and said to him, Rabbi, we know that thou art a teacher come from God; for no one can do these signs that thou doest, except God be with him.
3. Jesus answered and said unto him, Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.
4. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born?
5. Jesus answered, Verily, verily, I say unto thee, Except one be born of water and the Spirit, he cannot enter into the kingdom of God.
6. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.
7. Marvel not that I said unto thee, Ye must be born anew.
8. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and

whither it goeth: so is every one that is born of the Spirit.

9. Nicodemus answered and said unto him, How can these things be?

10. Jesus answered and said unto him, Art thou the teacher of Israel, and understandest not these things?

45. The officers therefore came to the chief priests and Pharisees; and they said unto them, Why did ye not bring him?

46. The officers answered, Never man so spake.

47. The Pharisees therefore answered them, Are ye also led astray?

48. Hath any of the rulers believed on him, or of the Pharisees?

49. But this multitude that knoweth not the law are accursed.

50. Nicodemus saith unto them (he that came to him before, being one of them),

51. Doth our law judge a man, except it first hear from himself and know what he doeth?

52. They answered and said unto him, Art thou also of Galilee? Search, and see that out of Galilee ariseth no prophet.

GOLDEN TEXT—*Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God.*—John 3:3.

SILENT PRAYER—*I think and act in terms of spiritual Truth and not from the standpoint of the flesh.*

To be born is to enter into a new world, a world in which we acquaint ourself gradually with our surroundings and the conditions of our life. Through growth we become aware of the world and the things around us and we are able to fit ourself into the scheme of life. To be born of Spirit is to enter the world of inner values and to develop character that is founded on principle rather than on accepted

custom. It is to conceive of God in terms of the Spirit of truth, which animates us and inspires us to demonstrate increasingly what is good, right, and true. Flesh consciousness leaves us content to follow the popular idea of religion: to accept the race thought of God as a magnified person rather than Spirit dwelling in the hearts of men.

Nicodemus represents the popular idea of religion; hence, the metaphysical meaning of his name, "victorious among the people." A strict Pharisee and a ruler of the Jews who believed in the Scriptures to the letter, he was, nevertheless, open to conviction if a higher truth could be entertained safely. Flesh consciousness makes those who live by it eager to keep on the safe side. Prudence is a well-recognized virtue, but in matters of faith and conviction no mediator between man and God is needed. It is better to hold ourself in the Spirit of truth without intervening props or interpretations.

Conservative religious thought preserves the church as an institution and prevents the believer from becoming religiously erratic. Religious conservatism, when used rightly, is a desirable quality of mind. Nicodemus was a good friend to Jesus. He defended Him before the Pharisees, reminding them of the right of every accused person to present his own defense; he also assisted at His burial after the Crucifixion. Nicodemus, however, was not aware of the power of Spirit and did not understand regeneration. He knew that the works of Jesus could not have been done without a power greater than flesh consciousness. "We know that thou art a teacher come from God; for no one can do these signs that thou

doest, except God be with him."

Nicodemus judged Jesus by His works, a procedure that Jesus approved and commended. "If I do not the works of my Father, believe me not. But if I do them, though ye believe not me, believe the works: that ye may know and understand that the Father is in me, and I in the Father." To do the works of God requires the Spirit of God, and when His Spirit is active in us we know unity with God and understand the Truth of the inner life much better than when it is imparted to us by others.

"That which is born of the Spirit is spirit." There is no mystery about this. The spirit that animates man is readily discerned and understood. It was this spirit that Confucius had in mind when he asked the question, "How can a man be concealed?" Hypocrisy may mask a man's true character for a time, but as his intentions come forth in manifestation, his character and spirit stand revealed as clearly to the discerning mind as his bodily outline stands out against the setting sun.

Today the winds are charted, their origin and velocity determined, and their probable duration reliably predicted. Those who study Truth are learning to recognize the Holy Spirit by its manifestations. The original source of power may inspire a man to think, say, or do things in a novel or unpredictable way, but in a way that is always in harmony with what is right and true.

The quickening of Spirit prepares us to bear witness to the Christ here and now. We need not concern ourself with a hypothetical new birth after death. We are responsible for the way in which we

eet the present, and this is under our control. 'hen the future arrives, it will be under our con-ol, too, provided we manifest in the present the irit of love, wisdom, and discipline in thought, ord, and action.

The spirit of fairness, truthfulness, and upright-ess as well as of aspiration toward the divine can e quickened in us here and now without delay. For God so loved the world, that he gave his only egotten Son, that whosoever believeth on him [his wn divine self] should not perish, but have eternal fe." Not only must we believe in our own divinity, ut we must accept the example of that divinity iven by God through Jesus Christ.

QUESTIONS

1. What kind of growth is anticipated in spiritual rebirth?
2. To what does the desire to be found on the safe side in matters of religious faith owe its existence?
3. Has conservatism in religion anything to recommend it?
4. In order to do the works of God what is required?
5. How can we make sure of the spirit that animates a person?
6. How can we control the future?
7. Is it presumptuous of us to believe that our nature is one with the divine nature?

The heart of the prudent getteth knowledge;
And the ear of the wise seeketh knowledge.
—PROVERBS

Revelation

No man has seen God's face at any time,
The wise have said; and surely this is so
If by His face we mean some counterpart
Of these familiar features that we know.

Yet may we see His love in loveliness
And learn His joy in all things glad and free;
See His wealth poured out in stars, His life
Sustain the blossoms on a fruitful tree.

In all things beautiful and blest we touch
The shining Presence; there is not a stone
But has its radiance, could we but see.
No man need ever walk his road alone;

God stands revealed on every hand. I pause
To give my lesser self a little push,
Bidding it stand, like Moses of old time,
In sudden wonder at the burning bush.

—*R. H. Grenville*

Silent UNITY

I am one with the ever-unfolding, ever-renewing Spirit of divine knowing, and I am illumined.

The Society of Silent Unity, founded more than fifty ars ago, is the healing department of Unity School, inistering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, ving faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of ose to whom we minister. "Give, and it shall be given nto you; good measure, pressed down, shaken together, nning over."

Our Silent Unity group numbers some hundred conse-cated workers who are devoting their lives to God's work or humanity. They are proving daily that physical, financial, ental, and spiritual difficulties can be overcome by right-ous prayer. Even though everything else may have failed, e shall pray *with* you, for we have faith that "with God ll things are possible."

We pray *with* you and also instruct you how to pray to e Father in secret in order that you may help yourself. ilent Unity is praying always, and your co-operation in rayer is of mutual benefit. Do not hesitate to write to us or help because your problem is personal. All correspond-nce is confidential.

Address your request to Society of Silent Unity, Lee's ummit, Mo. Cable address: Unity, Lee's Summit, Mo.

Give your full name and address

Prayers ANSWERED

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

I Will Come and Heal

WHEN I wrote to you asking for prayer for the healing of my tongue, I also asked for help with a piece of bone that was loose in my gums. The dentist thought he would have to cut it out, but praise God, I was healed by the power of the Spirit within me.

I was praying while riding on a bus, and I noticed that my gums had started to swell. I seemed to hear the words, "It is done." By morning the bone had worked through, the gums had burst, and all the poison came out.

I recently had a physical checkup, and the doctor said I was in perfect health, which of course I knew before going.—*Mrs. L. S., California.*

I WROTE you for help in regard to a condition in my lung which was supposed to have existed. The specialist said a section of my lung should be removed, but fortunately my own doctor was against it. He informed me that there is only one Great Physician and He could cure me if I had enough faith. He knew both mother and I were Unity students and he being a great believer in God was working with us. I wrote

to you for help. I have had X-rays made every two months and the last X-ray showed the condition has gone. I am so thankful to you for your help and the knowledge and faith you have given me to help myself in my contact with God.—*Mrs. W. C. H., California.*

Filled with Plenty

A FEW WEEKS ago I wrote to you, asking you to pray with me. My husband worked such long hours that we had no life together, and he had no time for our three youngsters.

Even before I received your letter, our prayer was answered. There was an advertisement of a desirable position in the paper one night, and my husband answered it. This was on Friday, and the firm was to decide on someone Monday. I knew my husband wanted the job very much, for it offered more money, fine working conditions, and shorter hours. However, they wanted a man with a degree in accounting, which my husband does not have, so he was very doubtful of getting the position. I refused to think of the situation in that way, and kept telling myself that if this were the right job for my husband, God would find a way for him to have it; if not, it wasn't the one meant for him. Over and over I said, "I have faith in the power of God," the first part of an affirmation you had sent me previously.

On Monday morning, although they were still receiving applicants, they called my husband and told him that the job was his if he wanted it. He

has been on it two weeks now and likes it better every day. He has regular hours with no overtime, as before. We are so grateful, and I thank God each day for answering our prayer in such a good, prompt way. Also our thanks to you.—*V. P. M., Colorado.*

He Shall Have Abundance

IT IS DIFFICULT to tell you of the many blessings that have come to us since I started using the prosperity bank drill.

My husband has a good job, and expects an even better one in the near future. A week ago I applied for and got a job at the same naval base where my husband is employed. Although there is a severe housing shortage in this area, we were fortunate in finding a house here in R—— about twenty-five miles from our work. Then there is a very good nursery care on the Base for our little girl.

Those are the most outstanding things, but there have been many other blessings, such as our love for each other, our happiness together, our good health, and the way we get along together without arguments.—*Mrs. H. M. T., California.*

SINCE USING my prosperity bank drill, I know and feel the blessings coming to me. I am a widow and work in a department store. While I was using my first prosperity bank, I was given a small increase in pay. This was at a time when it seemed impossible for such a thing to happen, for business was very slow at the time. The blessings have not always been in money, but some are acts of kindness or favors

one for me. I always accept these blessings with thanksgiving, as I know all good things come from God.—*Mrs. E. C., Louisiana.*

Love One Another

A LITTLE MORE than a month ago, I telephoned you for help in establishing harmony in business between my husband and his partner. A difference of opinion about one of their employees had developed, and a sum of money due the man was being unjustly withheld. Inasmuch as he was working on a commission basis, it was possible to do that.

My husband felt very strongly about the firm's obligation to this man, not only in the matter of the money justly due him, but also in the matter of retaining his services.

An impasse had been reached in which the man threatened to sue, and my husband and his partner were about to break up their business connection. It was then I telephoned you.

From the moment the worker at Silent Unity began talking and her words, "God is at the center of the business and divine order and harmony will be established for all concerned," came over the phone, I had an inner sense that all would be well. Within two weeks, the matter was settled to the satisfaction of the three persons concerned.

As my husband told me of the action he was prompted to take in settling it, the tears came into my eyes because things had worked out so perfectly.

We both deeply thank Silent Unity and the worker who helped us in this matter that was of

such great importance to us. My husband has given twenty years of very hard work to his business, and we both have sacrificed for it. It means so much financially, as well as otherwise, to have things go well. It meant just as much to the partner and the employee.—*Mrs. W. R. S., New York.*

My Help Cometh from Jehovah

MY WIFE and I have received our copy of *The Household of Faith.* It is difficult, within the limits of human language, to express our joy with this beautiful and significant monument to Charles and Myrtle Fillmore.

How wonderful it is to review the last sixty years and to realize that man's understanding of the so-called mysteries of nature has enlarged in exact proportion to the understanding of spiritual things as that understanding came to Charles and Myrtle Fillmore.—*M. D., New Jersey.*

I MUST tell you how I've been helped to understand more about God's love. Since reading UNITY magazine, I've been so much more contented, and feel wonderful. My heart and mind seem to be free of so many aches and negative thoughts. I can't put it into words, but there is an inner peace I've never felt before.—*Mrs. M. F., Colorado.*

I RECEIVED my copy of *The Household of Faith* at 2:00 p. m. this afternoon. I have a day care nursery and do not have much time for reading, but I have read four chapters already at 7:30 p. m. I can hardly lay it down to do my housework since the children

ave gone to their homes. It is very, very inspiring nd very interesting, because one gets a feeling of ctually living near these people.—*Mrs. D. L., Michigan.*

HAVE HAD such a lot of happiness since I first became acquainted with Unity in 1944. I was visiting n a friend's home, and she had the wonderful book, *Teach Us to Pray.* Since then I have obtained several Truth books, such as *Sermon on the Mount* and *Best-Loved Unity Poems.* I also subscribe for *Daily Word,* UNITY, and *Weekly Unity.*—*Mrs. L. R., Canada.*

Study to Be Quiet

ALL STUDENTS facing important examinations should repeat this affirmation: *The Spirit of the Lord inspires me, and my understanding is strengthened and magnified.*

On the day of my final oral examination for the doctorate, an examination that most students dread, I stopped off at the Riverside Church and repeated this affirmation in the blessed silence of an empty church in the early morning. The examination that followed—two hours of constant interrogation by four leading professors—was incredibly felicitous. I never felt clearer in mind or more fluent in speech. Everything went like a song.

One of the professors sent me a complimentary letter the next day declaring that it was just the right kind of a doctoral examination, of profit to all concerned. I suppose he, too, felt the presence of the Lord in the room.—*D. G., New Jersey.*

UNITY CENTERS

The following leaders are conducting a ministry in keeping with t Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Blanche Joki, 406 N 22

ARIZONA

Globe—Sarah Lightle, 117 E Oak

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

CALIFORNIA

Alhambra—Gertrude Hall, 25 N 2d
Auburn—John Hinkle, St Luke's Episcopal church
Bakersfield—Della Shutts, Brower bldg
Berkeley—Susanna Scott, Durant hotel
Beverly Hills—Ruth Rae, 200 S Cannon
Burbank—Joseph & Mildred Haggerty, 705 E Olive
Cambria—Alfred Williams, Highway & Warwick
Castro Valley—Edith Gruenwald, 6401 San Carlos
Compton—Margaret Butterworth, 115 N Chester
Culver City—Dollee Phillips, 4024 Irving
Escondido—Clarion Lindas, 143 W Grand
Fresno—Alice Stokes, 171 Blackstone
Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South st
Hermosa—Winifred Dietz, 77 17th
Hollywood—Rose Schneider, 1162 N St Andrews
Inglewood—Maude Galpin, 226 E Spruce
La Crescenta—Harold Irving, 4004 La Crescenta
Laguna Beach—Myron Key, 678 Glenneyre
Long Beach—Louise Newman, 935 E Broadway
Los Angeles—Ernest C Wilson, Norma Knight Jones, C Franklyn Kelly, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Dollee Phillips, 3706 W Wash blvd; Helen Mouton (col) 4419 Mettler; Glenna Arrowsmith, 967 W Vernon; Emma Luke, 2120 S Union; C Leroy Tuntland, 10885 Santa Monica
Modesto—Alma Ladd, 316 Hackberry
Monrovia—Irene Malloy, 210 E Lime
Montebello Park—Gertrude Hall, Woman's Club
Napa—Helen Wade, Churchill manor
North Hollywood—Joseph & Mildred Haggerty, 4871 Lankershim blvd
Oakland—Alma Morse, 144 Athol
Pasadena—Max & Frances Flickinger, 60 N Mich; Carrie Love, 80 Orange
Pomona—Pat Cain, 249 W Monterey
Richmond—Winifred Deming, 1125 Nevin
Sacramento—John Hinkle, 1025 9th; Blanche Evans, Eastern Star temple
San Bernardino—Dr & Mrs H P Nicholls, 763 D st
San Diego—Marie Fleming, 441 C st
San Francisco—Robert Hulbert and Ma Scully, 25 Fulton; Ethel Higgins, 1 Geary
San Gabriel—Ethel Turner, 325 S Pi
San Jose—Rose Emery, 40-B S 1st
San Leandro—Barbara Lyon, 561 L fayette
Santa Ana—Myron & Estelle Key, 20 N Broadway
Santa Barbara—Robert Sikking, 227 Arrellaga
Santa Cruz—Unity, 916 Riverside
Santa Monica—Sue Sikking, 1528 3d
Santa Rosa—Helen Wade, 845 3d
South Gate—Edna Drebert, 2945 Twee
Stockton—Grace Swannell, 48 W Popl
Studio City—Herbert J Schneider, 123 Moorpark
Taft—Della Shutts, 631 North
Van Nuys—Mary Hider, 14416 Victor Vera Stenen, 5745 Woodman Ave
Vista—Sonja Samiran, 323 A B'way
Walnut Creek—Marie M Giles, Eagle Hall
Watsonville—Unity, 31 A Madison
Whittier—Louise Newman, 410 S Green leaf

COLORADO

Colorado Springs—Ann Winstead, 18 W Colorado
Denver—Alice Benson, 1441 Welton
Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helen Kersten, 610 Fairfiel
Hartford—Faith Cornwall, 926 Main
Meriden—Bonnie Adams, Hotel Winthro
New Haven—Bonnie Adams, Hotel Ta

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feld New Colonial hotel; Ann Sandefe 1733 Eye st N W

FLORIDA

Clearwater—Louise Beaty, Chamber Commerce auditorium
Daytona Beach—Mary Huck, 128 Broad way
Delray Beach—Frances Jarrell, 415 Atlantic
Ft Lauderdale—Nora Campbell, Wom an's club; Maud Guitteau, Governor Club hotel
Ft Meyers—Ann Werner, 829 1st
Jacksonville—Wm & Bonnie Grenso Lomax at May
Lakeworth—Maude Guitteau, 9 S Dix highway
Miami—May Stoiber, 158 NE 4th
Orlando—Carolyn Parsons, 503 S Orang
Pensacola—Eva Rosencrans, 114 W Garde
Sanford—Carolyn Parsons, Valdez hote

sota—Dorothy Roy, Woman's club
Petersburg—Louise Beaty, 801 6 ave S
pa—Ruby Wagner, 626 No B
t Palm Beach—Arthur Johnson, 423 is

GEORGIA

nta—Kathryn Boyce, 684 W Peachce; Mabel Butts (col) 382 Ashby NW

HAWAII

olulu—Marie Handly, 240 Lewers rd

IDAHO

é—Christopher Scott, Pinney bldg

ILLINOIS

omington—Margaret Cain, 108 E Mulerry
mpaign—Viretta Sutherland, First Methodist Church Parrish House
cago—W I & Anna Hoschouer; 306 S Wabash; Unity, 64 W Randolph; Janet Beaudry, 410 S Michigan; Unity, (col) 129 E 45; Henrietta Gorden (col) 307 S Mich
catur—Hazel Erisman, 317 W Decatur
St Louis—Florence Schaefer, 656 N 79
nston—Maud Kellogg, Evanston hotel
ksonville—Viretta Sutherland, Dunlap otel
ttoon—Ethel Maguire, Central Comunity Church, 16th & Charleston
ckford—Bernice Biggers, 115 S Regan
ringfield—Eva Conover, 709/S 7th

INDIANA

Wayne—Erwin Schlag, Court & Berry
ry—Grace Free, YMCA, 225 W 5th
mmond—Grace Free, Masonic temple
dianapolis—Margaret Strahle, Claypool otel; Frederick Andrews, 8 E Market

IOWA

s Moines—Betty Stitt, 3118 Grand
ux City—Mary Robinson, 236 Insurance Exchange bldg

KANSAS

tchinson—Nona Kerfoot, 316 W 15th
peka—Harriet Pfouts, Jayhawk hotel
chita—Carl & Lois Moran, 3241 Victor

KENTUCKY

uisville—Maebel Carrel, 1322 S 4; Ruth Cox (col) 1233 S 16

LOUISIANA

w Orleans—Elois Echlin, 4370 Clevelland; Ruth Murphy, 3722 St Charles
reveport—Gilliam David, 721 College

MAINE

rtland—Unity, 562 Congress

MARYLAND

altimore—E Roy Feldf, Emerson hotel

MASSACHUSETTS

oston—John Baughman, 30 Huntington
ambridge—Edna Titus, 881 Massachusetts
orcester—John Baughman, Academy bldg

MICHIGAN

nn Arbor—Marie Munro, 310 S State
attle Creek—Bess De May, YWCA bldg
ay City—Aelola James, 231 Wash

Birmingham—Virginia Shipley, Theater bldg
Detroit—Eric Butterworth, 17505 2d blvd; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 115 E Grand River; James Elliott (col) St Antoine YMCA
E Lansing—Roxie Miller, 425 W Grand River
Flint—Michael Giannuzzi, Metropolitan bldg
Grand Rapids—Leon Miller, Scribner & 2d N W
Jackson—Eleonore Krafft, Security bldg
Kalamazoo—Amy Moffett, 209 W Dutton
Lansing—Nora Elliott, YWCA bldg
Muskegon—Leon Miller, YWCA
Pontiac—Eve Edcen, 72½ N Saginaw
Royal Oak—Walfred Taurainen, 101 S Troy

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin
St Paul—Nellie Hohenwald, New York bldg

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Jefferson City—Amanda Clibourn, 319 Ash
Kansas City—Louis E & Ethel Meyer, 707 W 47th
Lemay—Julia McKee, 284 Lemay
Lee's Summit—Unity Farm Center
Overland—Kate Evans, 2422 Goodale
Springfield—Polly Weeks, 213 E Chestnut
St Joseph—Osla Jones, 12 and Felix
St Louis—James E Sweaney, 4526 West Pine; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway; Ethel Bradley, 11 N Jefferson

MONTANA

Billings—Mary Wessel, 101 Lewis
Bozeman—Mary Wessel, 103½ Bridges Arms
Butte—Mary Wessel, YMCA
Great Falls—Lillian Cook, 1023 2 Ave S
Livingston—Mary Wessel, 118 E Callender
Missoula—Maidie Van Etten, 517 E Main

NEBRASKA

Omaha—C N & Hallie Broadhurst 1317 N 42d

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Allenhurst—John Manola, 411 Spier
Hackensack—Eleanor Drew, Woman's club
Montclair—Gladys Stevenson, 6 S Fullerton
Newark—Edith Berry, Berwick hotel
Plainfield—Elinor MacDonald, Babcock bldg
Paterson—Gladys Stevenson, 35 Church
Ridgewood—Louise Gerhold, YWCA, 185 Franklin
Trenton—Elinor MacDonald, 232 Hamilton

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA
Buffalo—Lillian Matthews, Statler hotel
Elmira—Fred Beale, 455 W Gray
Flushing—Adele Woodruff, 135-42 40 rd.
Forest Hills—Adele Woodruff, Tennis Grill, 6 Burns
Great Neck—Emma Jean Sartori, 73 Cutter Mill
Ithaca—Fred Beale, I O O F hall
New Rochelle—Ethel Nickelsen, Huguenot YMCA
New York—Georgiana West, I W 47; Crichton Boatwright, 57 Park ave; Josephine Siemon, 400 E 59; Stella Wrenn, 5 W 8 st; Nanna Sutton (col) 137 W 110; Janet Holland (col) 2523 7th ave
Rochester—Elise Rosenburg, Seneca hotel
Roslyn Heights—Adele Woodruff, 58 Mineola
Schenectady—Marian Hoagland, Lafayette & Chapel
Syracuse—Russell Kemp, 110 Onondaga A
Troy—Marian Hoagland, 50 2d
Valley Stream—Stella Wrenn, 145 S Franklin
White Plains—Mary Olive Hudson, Masonic temple

NORTH CAROLINA

Asheville—Velma Hoffman, Battery Park hotel

OHIO

Akron—Frank Gründer, YWCA 146 S High
Canton—Frank Grunder, 203 6th N W
Cincinnati—Erma E Wissman, Madison & Andrews; Millie Leslie, Sinton hotel
Cleveland—Earl & Martha Anthony, Hotel Cleveland; Cleo Lee, Masonic temple, 3615 Euclid
Columbus—Dale and Donna Newsum, 50 West 5th Ave
Dayton—Ethel Crouch, Canby bldg
Hamilton—Wm Helmbold, 117 Ross
Marion—Mercedes Fossler, YMCA
Springfield—Joseph Jones, 2215 E High
Toledo—Wallace Tooke, 2749 Upton
Warren—Everett St John, Harris Theater bldg, 166 High NW
Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Bartlesville—Ruth Jacques, YWCA bldg
Muskogee—Ruth Jacques, Equity bldg
Oklahoma City—Alice & Schuyler Cronley, Midwest bldg
Okmulgee—Ruth Jacques, McCullough bldg
Tulsa—Grace Kehrer, 714 S Boston

OREGON

Eugene—Muriel Venable, 1215 Oak
Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St Jem hotel
Pittsburgh—Andrew Carlson, 233 Oliv

PUERTO RICO

San Juan—Rafaela Melendez, Conda ave 306 stop 17, Santurce

TENNESSEE

Memphis—Unity, 1911 Madison Ave
Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, 114 E 15
Dallas—Ruth Gillespie, 2030 Commerc
El Paso—Mabel Peck, 1300 E Rio Grand
Fort Worth—Ruth Johnston, Flatir bldg
Houston—Lillian Brass, 3500 Louisian Corine Smith (col) 1302 Schwartz
San Antonio—Mary Myles, Maverick bl

WASHINGTON

Bremerton—Marion Brown, 925 Park
Everett—Estelle MacPherson, 2609 Wa more
Olympia—Warren Meyer, YWCA
Pasco—Beulah Scott, 404 N 7
Redmond—Ella Peterson, Redmond Pa Log Cabin
Seattle—Donald O'Connor, Arcade bl
Spokane—Herbert Hunt, 1124 W 6 av
Tacoma—Warren Meyer, 1012½ A st
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Huntington—Unity, Lewis Arcade

WISCONSIN

Beloit—Bernice Biggers, YWCA bldg
Kenosha—Lu Verna Bauer, 5902 8
Mercer—Ella Beierle, Community bl
Milwaukee—Mae Lundahl, 1820 E Nor
Sheboygan—Lu Verna Bauer, 1130 N 9

CANADA

London—Herbert Nicklin, 324 Centr
Montreal—May Duncan, Ritz-Carlto hotel
Ottawa—May Duncan, Chateau Laurie
Regina—Unity, Wascana hotel
Toronto—Mary & George Dunning, 22 Yonge
Winnipeg—Edna Bowyer, 360 Young

ENGLAND

Easington Village—Thomas Merrington 11 Sea View, Co Durham
Carnarvon, North Wales—Dora Johnso Llanfair Hall
London—Ruth Hacking, 6 Stanhope Te race, W 2
Sunderland—Thomas Merrington, C Durham

MEXICO

Mexico D. F.—Clara Kouns Lumpki La Palma 39

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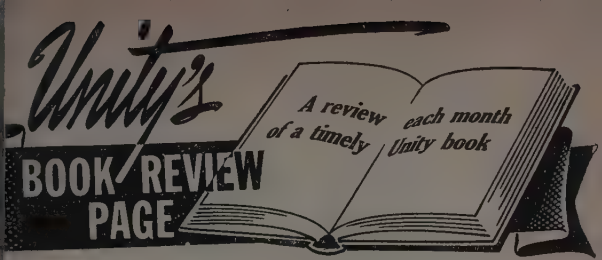


Prayer Changes Things

By Dana Gatlin

"To every individual God has given faculties that ay be developed and used for better, happier, securer ving." With simple and sincere words such as these, e newest Unity book illustrates methods of applying e principles of Jesus' teaching to everyday life.

Prayer Changes Things is a new collection of twenty opular articles by Dana Gatlin that have appeared Unity periodicals. A few of the chapter titles are: God Is Your Strength," "Help from the Infinite," nd "Windows of Heaven." The message of the book aptly expressed in this statement from the chapter Let the Sunshine In": "As surely as the sun shines, od is able to help you."

Prayer Changes Things inspires the reader to turn o God in prayer for the solution to his problems and o place his affairs lovingly in the Father's hands. True tories are used throughout the book to illustrate vari- us points. Besides these stories, almost every chapter ontains prayers that Miss Gatlin found helpful.

(*Prayer Changes Things* is a $1 Unity book)

Unity Books and Booklets

For Beginners in Truth	Beginning Again	$1.
	Favorite Unity Radio Talks	1.
	God a Present Help	1.
	God Is the Answer — *Dutch, English*	1.
	Great Physician, The	1.
	How I Used Truth — *German, English*	1.
	Lessons in Truth — *English, German, Spanish, Russian, French, Dutch, Italian*	1.
	Letters of Myrtle Fillmore	1.
	Lord's Prayer, The — *German*	.
	Lovingly in the Hands of the Father	1.
	Mental Equivalent, The — *German, English*	.
	New Ways to Solve Old Problems	1.
	Whatsoever Ye Shall Ask	1.0
For Healing	Christian Healing — *German, English*	1.0
	Directions for Beginners — *Spanish*	.
	Divine Remedies	.
	Jesus Christ Heals	1.0
	Six-Day Healing Practice, A	.
	Truth Ideas of an M. D.	1.0
	You Can Be Healed	1.0
For the Home	You and Your Child — *French, English*	1.0
For Prosperity	As You Tithe so You Prosper	.
	Both Riches and Honor — *French, English*	1.0
	Prayer in the Market Place	1.0
	Prosperity	1.0
	Prosperity's Ten Commandments	1.0
	Working with God	1.0
For Inspiration	Best-Loved Unity Poems	1.0
	Finding the Christ — *Russian, German, Swedish*	.1
	Have We Lived Before?	1.0
	Household of Faith, The	5.0
	Mightier than Circumstance	1.0
	Prayer Changes Things	1.0
	Sunlit Way, The	1.0
For Devotion	Book of Silent Prayer	.
	Holy Bible, American Standard Version	6.
	Effectual Prayer	1.0
	Silence, The	.
For Advanced Study	Atom-Smashing Power of Mind	1.0
	Christ Enthroned in Man	1.0
	Know Thyself	1.0
	Metaphysical Bible Dictionary	5 0
	Mysteries of Genesis	1.0
	Mysteries of John	1.0
	Selected Studies	1.0
	Talks on Truth	1.0
	Teach Us to Pray — *French, English*	1.0
	Twelve Powers of Man, The	1.0
	What Are You?	1.0
For Children	Crybaby Kangaroo (for ages 4 to 8)	1.0
	Jet's Adventures (for ages 8 to 12)	1.0
	Jet and the New Country (for ages 8 to 12)	1.0
	Teach Me to Pray (for ages 4 to 11)	1.2

Greeting Booklets

Are You Getting All You Want from Life?	.10	Life Is Consciousness	.
Be at Peace	.10	Mental Equivalent, The	.1
Challenge of the Dawn, The	.10	Protecting Presence, The	.1
First Things First	.10	Recipes for Living	.1
God Is Blessing You Now	.10	Sanctuary	.1
Great Helper, The	.10	Song of Life, The	.1
Holy Bread	.10	To Them That Ask	.1
Land Is Bright, The	.10	Way of Faith, The	.1
		Where I Am King	.1

(Any 12 of these booklets $1. Envelopes included.)

NEWS *from* UNITY

elps Serviceman ombat Loneliness

When a young man serv-g in Korea wrote "Please ep sending me *You*. . . . It eps me from being lonely," meant that the enjoyment found in reading the mag-ine's interesting features pt his mind occupied so at he would forget how r he was from home.

After his letter was pub-hed in the September, 51, issue of *You*, the edi-rs received many requests om persons who wished to rite to him and help keep m from getting lonely. So w, in addition to *You* mag-ine, this serviceman will ceive many friendly letters om other *You* readers.

Letters mean everything hen you are far from home, d through its pen-pal list d "Out of the Mailbag" de-rtment, *You* gives your rviceman or woman the names of other readers and friends of *You* with whom he or she may correspond. *You*, published monthly, is only $1 a year.

Builds Character with Appealing Stories

"Two days ago, R——'s *Wee Wisdom* arrived. She and I both thank you very much for once again renewing the subscription for this delightful magazine. . . . R—— gets the utmost pleasure and enjoyment from it and she learns a great deal from it, too. I think the way it quietly leads the children into learning the right way of life through an interesting story is lovely."

This letter is typical of the ones we receive from parents every day, telling us how *Wee Wisdom* has helped their children.

Here is distinctly a child's magazine. Its interesting fea-

tures are selected with the greatest care for their ability to entertain the child, to encourage him, and to inspire him to right living, fair play, and trust in God.

Wee Wisdom is published especially for children in the 5-to-13-year age bracket. The subscription price of this colorful magazine is only $2 a year.

Addresses Men's Club by Mail

The Men of Unity club in Buffalo, New York, wanted one of its members to address a meeting—which does not seem to present a difficult problem. However, this member had moved to Lee's Summit, Missouri, entered ministerial training at Unity headquarters, and was working in Silent Unity.

He solved the problem by writing a letter, which was to be read at the meeting. His letter included greetings to his friends, gave his impressions of Unity Farm, his work in Silent Unity, the scope of Unity; and he mentioned tha he was co-operating with Silent-70 by corresponding with university students in Japan who are interested in Truth.

This is his definition o Unity:

"I am convinced that ultimately Unity is that person who sends a gift subscription to a neighbor who is ill or in trouble; that person who attends a service or meeting and by his presence inspires others to come and perhaps bring that friend who, with his inquisitive views on Christianity, belies his groping and his readiness for Truth."

We at Unity headquarters know how true this definition is. We feel that we are co-workers with you who are helping, through your prayers and love offerings, to bring the Truth message to others. It is a great privilege to be part of the Unity work, and we send out a constant stream of love and blessings to our sincere and devoted friends such as you, whose loyal support makes it possible for us to send Unity literature out to those who are seeking.

We are aware that faith binds together all disciples of Jesus, regardless of physical separation of thousands of miles. We know that the spirit of brotherhood is indeed Unity itself.

hreefold Plan for nity Students

The thousands of persons no participate in the Unity enten program this year will interested to know that is observance is part of a ar-round Unity plan of iritual enlightenment. This an embraces:

Spring (Lent)—Consecra-on

Summer—Demonstration

Fall—Study

February 27, the first day Lent, marks the beginning a time of consecration and ayer and of preparation for iritual growth. *Teach Us to ray,* by Charles and Cora llmore, is the book upon hich the Lenten study is sed and is priced at $1 a py.

anadian Group Uses nity Booklets

Silent-70, Unity's free-erature department, re-ives many calls from social-rvice groups, hospitals, pris-ns, orphanages, and other stitutions for material that ill be helpful in their work. ere is a letter received from e of Silent-70's friends in anada:

"I wrote you a few weeks go inquiring about the book-t *No Alcoholics in God's Sight.* In reply you sent me 50 copies, for which I am very grateful.

"I am a member of AA [Alcoholics Anonymous]

here and I have passed out the booklets to members of our group. They certainly have been warmly received by all who have read them. One of our members addresses groups every week, and he is taking a number of the booklets with him.

"Thank you so much for your swift and generous response. It warmed all our hearts. The very first thing that I intend to do as soon as I clear off a few obligations is to send you an offering out of gratitude for your kindness.

"Again thank you, and bless you for your wonderful work."

Cures Despondency with Music

It is easy to be lighthearted when the world looks bright, but often it is not so simple to maintain a happy outlook

when things seem to be going wrong. One of our friends wrote to us of combating discouragement in this way:

"I have the record 'God Bless You Everyone,' and it really helps a lot when I feel letdown. I play it, up go my spirits, and I go through the day thanking God for all my blessings. Thank you again."

This lovely melody, which is the UNITY VIEWPOINT theme song, has meant a great deal to Unity listeners. On record, "God Bless You Everyone" is played as a pipe-organ solo; the reverse side carries the voice of Charles Fillmore repeating "The Lord's Prayer." This unbreakable Vinylite high-fidelity recording is priced at only $1.50.

They Practice What They Teach

Unity teachers have long advocated setting aside a certain time each day for meditation and communion with God.

The workers at Unity headquarters know that this practice is beneficial, for it has been a tradition at Unity for many years to observe a prayer period before beginning the day's work. The meditation centers around the *Daily Word* lesson for the day and usually includes re-peating the affirmation in un-son as a blessing for the Unit workers, for recipients of th printed matter and the letter sent out, and for all person in need of help.

Many friends of Unit write that they, too, follo the practice of using the *Dail Word* lesson as the basis fo their meditation.

A subscription for *Dail Word* is only $1 a year, an it will enable you to join th thousands of subscribers a over the world who find tha this little magazine help them to attain greater suc cess and happiness in life.

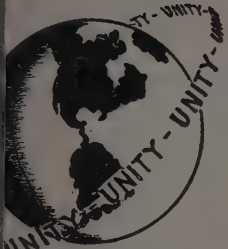
New Use for Favorite Clippings

Recently one of our friend wrote us of the novel way i which she preserves her fa vorite poems and prayer from the Unity publications When she reads an item tha she especially likes, she clip it and pastes it on a card fo use as a bookmark. Often sh passes these bookmarks on t her friends.

Since Unity does not carr bookmarks, this idea ma serve a twofold purpose, b helping the reader to mak his own bookmarks and b enabling him to preserve hi favorite poems.

Gain Mastery

OVER YOUR WORLD



You can learn to control your environment through following the Unity Lenten program, featuring the book *Teach Us to Pray,* by Charles and Cora Fillmore. Their clear discussion of scientific prayer will show you how to use the power of Spirit within you to deny and to eliminate undesirable conditions from your life.

Lent begins February 27. Join the thousands of Unity students who will read *Teach Us to Pray* in preparation for Easter. Follow the systematic plan outlined in the free booklet "The Unity Lenten Program," which includes:

1. Daily reading in *Teach Us to Pray*
2. Daily Bible study of Jesus' experiences and teaching
3. Regular daily prayer periods
4. Expecting increased blessings to result in your life

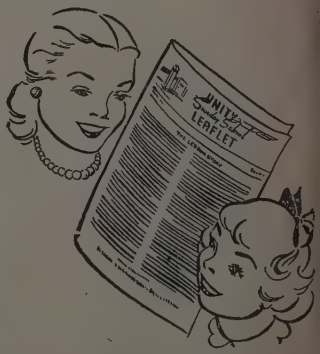
Teach Us to Pray is priced at $1. Send for your copy today, along with the free booklet "The Unity Lenten Program," so that you will be sure to have them when Lent begins.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

PLANT THE RIGHT SEEDS IN YOUR CHILD'S MIND

Of course you want your child to have the right training. You know how important it is that he be taught to live a useful, effective life. The kind of ideas that are planted in the fertile soil of his mind now can mean the difference between success and failure for him in later life.

The *Unity Sunday-School Leaflet* can help you to give him the right approach to life. Each week's issue includes "The Lesson Story," based on the International Sunday School Lessons; the Unity interpretation of "What the Lesson Teaches"; a "Frank and Frankie" story, giving practical examples of the application of Truth principles to the child's life; and a 4-page Teachers' Section that will help adults to teach the lesson and show the child the right way to solve his problems.



Send your order today and have the weekly issues of the *Unity Sunday-School Leaflet* mailed to you each month. The price of this helpful little publication for children is only $1 a year.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Start the Day RIGHT

Are you permitting early-morning depression to rob you of your efficiency? Your mental attitude influences your accuracy and efficiency during the whole day.

Let the UNITY VIEWPOINT broadcasts teach you to control your moods and turn life's challenges into opportunities. Learn how to begin each day in a happy frame of mind, and see how much more effective your life can become. Join the thousands of listeners who are finding mental stimulation in these radio programs, who are learning to live victoriously with God as their strength and their guide. Tune in and learn what a difference the positive approach can make in your life.

If you are not acquainted with UNITY VIEWPOINT, consult your local newspaper to see if there is a station in your area carrying this broadcast. Or write to us for a radio schedule, which we shall gladly send to you without charge. Just address your request to the Radio Department,

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Accept Your Prosperity

God intends for you to have supply for your every need. You can learn how to set into action God's law of abundance through use of the Unity Prosperity Bank plan. The Bank plan will help you to establish regular periods of meditation, of turning to God in faith to receive your supply, your peace of mind, and the right answer to your problems. You also have opportunity to help in bringing blessings into the lives of others by sending UNITY gift subscriptions to your friends, thus opening the channel for increased good to come to you.

Send for a Prosperity Bank today, using the coupon below, and discover how you, too, can have a richer, fuller life.

Unity School of Christianity, Lee's Summit, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three UNITY magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

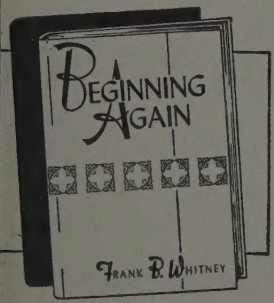
City ..... State .....

Please indicate postal zone number, if cities are so divided. U-1-52

Start Now to
REMAKE YOUR LIFE

Probably you have said at one time or another, "If I had ny life to live over again——" and then gone on to list he mistakes you would avoid the second time. But you ieed not waste time in regret over the errors of the past. You can start now to make your life what you want it to be.

The book *Beginning Again,* by Frank B. Whitney, is a avorite with many Truth students and was written for persons who are dissatisfied with their past achievements. ts friendly, heartening message shows you how to handle problems that may be preventing you from realizing happiness and prosperity. Chapters such as "A New Beginning n Health" and "Making a New Start in Personal Finances" an show you how to lift up your thinking so that your ife and affairs will become happier and more prosperous.



Beginning Again bids you to "go forth this day knowing that you emerge into a new world—a world of beginning again, a world of life and plenty, a world of friendship and understanding." Order your copy today and start life anew. *Beginning Again* is priced at just $1 a copy.

UNITY SCHOOL OF CHRISTIANITY
LEE'S SUMMIT, MISSOURI

Garrett Biblical Institute
% The Library
Evanston Ill U

Day Pattern

Clarence Edwin Flynn

God only makes one kind of day,
Whether the skies are blue or gray.
Each day that dawns is like the rest
That ever came and went—the best.
Of one stuff only they are made;
In the same balance each is weighed.
Each dawn God says: "For good or ill,
Take it. Make of it what you will."

The days that shine on storied page,
Illumining some vanished age:
What gave each one its diadem?
Somebody made the best of them.
Sinai, Galilee, Runnymede
Was not the day; it was the deed.
Deal with its values as we may,
God only makes one kind of day.